

# THE LITERARY GAZETTE

AND  
Journal of the Belles Lettres, Science, and Art.

No. 1904.

LONDON, SATURDAY, JULY 16, 1853.

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LONDON, SATURDAY, JULY 16, 1853.

## REVIEWS.

*The Humourists of the Eighteenth Century.* By W. M. Thackeray. Smith, Elder, & Co. Mr. THACKERAY has in these lectures produced an amusing book, but one scarcely up to the measure either of the subject or his own powers. Written to keep alive the attention of a miscellaneous audience, much was excusable, perhaps even necessary, which will not bear the severer criticism of the study. Of Mr. Thackeray's ability to treat the subject so as to leave nothing to be gleaned behind him it is impossible to doubt. He brings to the task the requisite knowledge both of life and letters, while the sympathies of his own genius are peculiarly with both the men and their productions whom he has here undertaken to criticise and portray. But he has rather played with his subject than gone searching into it. He professes at the outset to deal rather with the men than with their books. But when we lay down the volume, and analyze the impression it has left, we find that we have not carried away any reliable image of the personal history and character of the men, and of their relation to their circle or their times, but rather a series of fancy sketches, coloured strongly with Mr. Thackeray's own peculiarities, and dressed up very much after the manner of the Warringtons or Pendennis of his own romance. Brilliant sketches they unquestionably are, relieved by strokes of quaint humour and delicate pathos, that vivid faculty of portraiture and pregnant vein of reflection, in which Mr. Thackeray eminently excels. Above all, we seem to be always face to face with the writer,—to listen to his thoughts and fancies as they rise,—and almost to see the play of feature which helps to carry home his points. The style is so natural and transparent, though occasionally loose, (an unusual fault with Mr. Thackeray,) that it interposes nothing between us and his thought. This to us constitutes the main charm of the book, and a great charm it undoubtedly is. It may not make us know either Addison or Pope better or more truly, but we get nearer glimpses of Mr. Thackeray himself, and of him we have so high an admiration that we feel amply compensated. We find ourselves returning to the book again and again, to refresh ourselves with some bit of pleasant imagery, or passage of thoughtful wisdom, that seems to come warm from the writer's fancy and heart. His natural kindness bubbles up through all the severe world-wisdom of the satirist, and will take by surprise many of those, and they are a large body, in whose minds the author of 'Vanity Fair' and cynicism are ideas closely coupled. Indeed Mr. Thackeray sometimes carries his geniality a little too far, as if he had been anxious to show his hearers he was not the austere censor morum he is so often thought, and in this way falls somewhat into that sentimentalism which belongs rather to the modern lackadaisical school than to Mr. Thackeray's manlier vein. This and a certain patronizing attitude towards the men whose life and works he handles, are the defects of the book so far as manner is concerned. Its defects in substance spring from a one-sided and imperfect study of the men, and the propensity of the lecturer to heighten the tone of his sketch, and to make his lights

and shades as telling to the general eye as possible.

The best of the portraits in the volume are those of Swift, Steele, and Fielding, and yet, with general features of truth, it may be doubted whether each of these is not calculated to mislead. To Swift Mr. Thackeray is scarcely just. Sufficient allowance is not made for the peculiarities of his position and of his temperament. Too much stress is laid on the stories of his rudeness and determined temper, and too little on the many admirable qualities for which he was courted and beloved by both sexes. The genius is extolled in the warmest terms, the man subjected to an unduly harsh measure of judgment. We do not say that, tested by the standard of absolute right—as, for instance, in the remarks on Swift's religious views as bearing on his position as a churchman—the censure is unfounded; but Swift lived in days when the service of God was made subsidiary among churchmen to the worship of mammon, and the influence of habit infected him, as it will affect all men who are not of altogether higher moral instincts and culture than the Dean of Saint Patrick's had any pretensions to be. Apply to some of Mr. Thackeray's favourites—to Steele, Pope, or Fielding, for example—the same stern standard, and what appearance would they make? The truth is, Mr. Thackeray has taken a personal distaste to the Dean. Every now and then he seems to feel that this leads him into injustice; but with this personal feeling in his mind he has not been able, with all his admiration of his great powers, to see this great, yet most unhappy man in his true proportions. In the lecture on Swift occurs one of those passages of "pretty writing," to which we have taken exception above, as unworthy of Mr. Thackeray:—

"In a note in his biography, Scott says that his friend Dr. Tuke, of Dublin, has a lock of Stella's hair, inclosed in a paper by Swift, on which are written in the Dean's hand, the words: 'Only a woman's hair.' An instance, says Scott, of the Dean's desire to veil his feelings under the mask of cynical indifference.

"See the various notions of critics! Do those words indicate indifference or an attempt to hide feeling? Did you ever hear or read four words more pathetic? Only a woman's hair, only love, only fidelity, only purity, innocence, beauty; only the tenderest heart in the world stricken and wounded, and passed away now out of reach of pangs of hope deferred, love insulted, and pitiless desertion;—only that lock of hair left: and memory and remorse, for the guilty, lonely wretch, shuddering over the grave of his victim."

We would back Scott's manly judgment against the whole army of *littérateurs* in a matter of this sort. He expresses what was obviously the state of the Dean's mind in writing these sad words. Mr. Thackeray only tells us what that cherished lock would have suggested to his mind—what he, the literary moralist, feels, knowing Stella's story, and knowing the Dean's, imperfectly as it must be known to him, and to us all.

In the sketch of Steele we seem to be reading a stray chapter or two from 'Esmond,' and Mr. Thackeray keeps about as close to life in the one as in the other. His Sir Richard looms upon us as a jolly jaunty gentleman drowned in debt and drink, swaggering to all the world but Joseph Addison, and dodging a wife of whom he stood in awe in order to escape to the gaming table or the tavern. Here again but half the truth is told, and the reader who knows Steele only in Mr. Thack-

eray's description, will find it hard to reconcile this compound of imbecility and vice with the writer over whose manly and delicately felt pages his eye has often glistened and his heart throbbed. In treating of his literary merits, Mr. Thackeray leaves nothing to be wished. In Steele's powers as an essayist, Mr. Thackeray finds a worthy rival—superior we will not say; and he speaks of him with generous enthusiasm in terms which might, in many respects, be applied with equal force to himself. But Mr. Thackeray has strangely forgotten his reading, when he says, "All women especially are bound to be grateful to Steele, as he was the first of our writers who really seemed to admire and respect them." The first of our writers! What becomes of Shakspeare's women, unmatched and unmatchable? What of Spenser's? What even of Massinger's, or of several of the old dramatists? Mr. Thackeray's remark may be true of Steele's contemporaries—of Congreve, Swift, or Addison, and, as contrasted with them, the following observations are as just as they are admirably expressed:—

"It was Steele who first began to pay ~~mainly~~ homage to their goodness and understanding, as well as to their tenderness and beauty. In his comedies, the heroes do not rant and rave about the divine beauties of Gloriana or Statira, as the characters were made to do in the chivalry romances and the high-flown dramas just going out of vogue, but Steele admires women's virtue, acknowledges their sense, and adores their purity and beauty, with an ardour and strength which should win the good will of all women to their hearty and respectful champion. It is this ardour, this respect, this manliness, which makes his comedies so pleasant and their heroes such fine gentlemen. He paid the finest compliment to a woman that perhaps ever was offered. Of one woman, whom Congreve had also admired and celebrated, Steele says, that 'to have loved her was a liberal education.' 'How often,' he says, dedicating a volume to his wife, 'how often has your tenderness removed pain from my sick head, how often anguish from my afflicted heart! If there are such beings as guardian angels, they are thus employed. I cannot believe one of them to be more good in inclination, or more charming in form than my wife.' His breast seems to warm and his eyes to kindle when he meets a good and beautiful woman, and it is with his heart as well as with his hat that he salutes her."

The least satisfactory of all the lectures is that on Hogarth, whom of all others we should have expected Mr. Thackeray to have treated with a thorough appreciation. His merits as a delineator of the external aspects of English life are cleverly brought out in a passage which we shall immediately quote, but to his excellence as a great moral teacher and as a master of terrible pathos very imperfect justice is done. What a miserable deduction from the study of *Marriage à la Mode* is it to say, as Mr. Thackeray does, "The people are all naughty, and Bogey carries them off!" This remark no doubt drew its tribute of inane mirth from many an audience, but English readers demand something in a different vein from a writer who has to come after Charles Lamb's subtle criticism on this great painter-novelist. It is strange, too, to see in what light terms Mr. Thackeray disposes of the 'Industry and Idleness' series, missing every one of the fine points of suggestiveness or of pathos, and talking loosely about feeling an "unaffected pity" for a brutish ruffian like Tom Idle. From these feeble criticisms we gladly turn to the following clever panoramic review of Hogarth's works, as pre-

[July 18]

serving for us the "form and pressure" of the England of that day:-

"To the student of history, these admirable works must be invaluable, as they give us the most complete and truthful picture of the manners, and even the thoughts, of the past century. We look, and see pass before us the England of a hundred years ago—the peer in his drawing-room, the lady of fashion in her apartment, foreign singers surrounding her, and the chamber filled with gewgaws in the mode of that day; the church, with its quaint florid architecture and singing congregation; the parson with his great wig, and the beadle with his cane: all these are represented before us, and we are sure of the truth of the portrait. We see how the Lord Mayor dines in state; how the prodigal drinks and sports at the bagnio; how the poor girl beats hemp in Bridewell; how the thief divides his booty and drinks his punch at the night-cellars, and how he finishes his career at the gibbet. We may depend upon the perfect accuracy of these strange and varied portraits of the bygone generation: we see one of Walpole's members of Parliament cheered after his election, and the lieges celebrating the event, and drinking confusion to the Pretender: we see the grenadiers and trainbands of the City marching out to meet the enemy; and have before us, with sword and firelock, and white Hanoverian horse embroidered on the cap, the very figures of the men who ran away with Johnny Cope, and who conquered at Culloden. The Yorkshire waggon rolls into the inn-yard; the country parson, in his jack-boots, and his bands and short cassock, comes trotting into town, and we fancy it is Parson Adams, with his sermons in his pocket. The Salisbury fly sets forth from the old Angel—you see the passengers entering the great heavy vehicle, up the wooden steps, their hats tied down with handkerchiefs over their faces, and under their arms, sword, hanger, and case-bottle; the landlady—apoplectic with the liquor in her own bar—is tugging at the bell; the hunchbacked postillion—he may have ridden the leaders to Humphry Clinker—is begging a gratuity; the miser is grumbling at the bill; Jack of the Centurion lies on the top of the clumsy vehicle, with a soldier by his side—it may be Smollet's Jack Hatchaway—it has a likeness to Lismahago. You see the suburban fair and the strolling company of actors; the pretty milkmaid singing under the windows of the enraged French musician—it is such a girl as Steele charmingly described in the 'Guardian,' a few years before this date, singing under Mr. Ironside's window in Shire-lane, her pleasant carol of a May morning. You see noblemen and blacklegs bawling and betting in the Cockpit; you see Garrick as he was arrayed in *King Richard*; *Macheath* and *Polly* in the dresses which they wore when they charmed our ancestors, and when noblemen in blue ribbons sat on the stage and listened to their delightful music. You see the ragged French soldiery, in their white coats and cockades, at Calais Gate—they are of the regiment, very likely, which friend Roderick Random joined before he was rescued by his preserver Monsieur de Strap, with whom he fought on the famous day of Dettingen. You see the judges on the bench; the audience laughing in the pit; the student in the Oxford theatre; the citizen on his country walk; you see Broughton the boxer, Sarah Malcolm the murderer, Simon Lovat the traitor, John Wilkes the demagogue, leering at you with that squint which has become historical, and with that face which, ugly as it was, he said he could make as captivating to woman as the countenance of the handsomest beau in town. All these sights and people are with you. After looking in the 'Rake's Progress' at Hogarth's picture of St. James's Palace-gate, you may people the street, but little altered within these hundred years, with the gilded carriages and thronging chairmen that bore the courtiers your ancestors to Queen Caroline's drawing-room more than a hundred years ago."

There is probably no portion of these lectures more brilliant and more critically just

than the chapter which deals with Congreve, whose magnificent copperies are just such a subject as Mr. Thackeray loves to handle. We must find room for one passage, in which the impression left on the mind by a perusal of Congreve's plays is described with equal truth and brilliancy of illustration:—

"I have read two or three of Congreve's plays over before speaking of him; and my feelings were rather like those, which I daresay most of us here have had, at Pompeii, looking at Sallust's house and the relics of an orgy, a dried wine-jar or two, a charred supper-table, the breast of a dancing girl pressed against the ashes, the laughing skull of a jester, a perfect stillness round about, as the Cicerone twangs his moral, and the blue sky shines calmly over the ruin. The Congreve muse is dead, and her song choked in Time's ashes. We gaze at the skeleton, and wonder at the life which once revolved in its mad veins. We take the skull up, and muse over the frolic and daring, the wit, scorn, passion, hope, desire, with which that empty bowl once fermented. We think of the glances that allured, the tears that melted, of the bright eyes that shone in those vacant sockets; and of lips whispering love, and cheeks dimpling with smiles, that once covered yon ghastly yellow framework. They used to call those teeth pearls once. See! there's the cup she drank from, the gold chain she wore on her neck, the vase which held the rouge for her cheeks, her looking-glass, and the harp she used to dance to. Instead of feast we find a gravestone, and in place of a mistress, a few bones!

"Reading in these plays now, is like shutting your ears and looking at people dancing. What does it mean? the measures, the grimaces, the boughing, shuffling and retreating, the cavalier soul advancing upon those ladies—those ladies and men twirling round at the end in a mad galop, after which everybody bows and the quaint rite is celebrated. Without the music we can't understand that comic dance of the last century—its strange gravity and gaiety, its decorum or its indecorum. It has a jargon of its own quite unlike life; a sort of moral of its own quite unlike life too. I'm afraid it's a Heathen mystery, symbolising a Pagan doctrine; protesting, as the Pompeians very likely were, assembled at their theatre and laughing at their games—as Sallust and his friends, and their mistresses protested—crowned with flowers, with cups in their hands, against the new, hard, ascetic pleasure-hating doctrine, whose gaunt disciples, lately passed over from the Asian shores of the Mediterranean were for breaking the fair images of Venus, and flinging the altars of Bacchus down.

\* \* \* \* \*

"Congreve's comic feast flares with lights, and round the table, emptying their flaming bowls of drink, and exchanging the wildest jests and ribaldry, sit men and women, waited on by rascally valets and attendants as dissolute as their mistresses—perhaps the very worst company in the world. There doesn't seem to be a pretence of morals. At the head of the table sits Mirabel or Belmour (dressed in the French fashion and waited on by English imitators of Scapin and Frontin.) Their calling is to be irresistible, and to conquer everywhere. Like the heroes of the chivalry story, whose long-winded loves and combats they were sending out of fashion; they are always splendid and triumphant—overcome all dangers, vanquish all enemies, and win the beauty at the end. Fathers, husbands, usurers are the foes these champions contend with. They are merciless in old age, invariably, and an old man plays the part in the dramas, which the wicked enchanter or the great blundering giant performs in the chivalry tales, who threatens and grumbles and resists—a huge stupid obstacle always overcome by the knight. It is an old man with a money-box: Sir Belmour his son or nephew spends his money and laughs at him. It is an old man with a young wife whom he locks up: Sir Mirabel robes him of his wife, trips up his gouty old heels and leaves the old hunk—the old fool what business has he to hoard his money, or to lock up

blushing eighteen? Money is for youth, love is for youth, away with the old people. When Milman is sixty, having of course divorced the first Lady Millamant, and married his friend Doricourt's grand-daughter out of the nursery—it will be his turn; and young Belmour will make a fool of him. All this pretty morality you have in the comedies of William Congreve, Esq. They are full of wit. Such manners as he observes, he observes with great humour; but ah! it's a weary feast that banquet of wit where no love is. It palls very soon; sad indigestions follow it and lonely blank headaches in the morning."

Mr. Thackeray has acted unwisely in giving the quotations he has done from 'Love for Love' and 'The Double Dealer.' They are not fit reading *virginibus puerisque*, and had much better have been left where they are only likely to be met with by those whom they cannot startle or corrupt. This is a book destined for a wide popularity, and it is a pity anything exceptionable should be included within its pages.

ὙΠΕΡΙΔΟΥ ΛΟΓΟΙ Β. *The Orations of Hyperides for Lycophron and for Euxenippus*, printed in fac-simile from the original MS., brought from Western Thebes, by Joseph Arden, Esq., F.S.A. Edited by the Rev. Churchill Babington, M.A. Cambridge University Press.

THIS is in every respect a most interesting publication. It is a *fac-simile* of a papyrus discovered at Luxor in the spring of 1847, and purchased from some Arabs, by Joseph Arden, Esq., F.S.A., for 350 piastres. It proved to be two orations of Hyperides; and they are declared by the learned editor, Mr. Churchill Babington, of St. John's College, Cambridge, though less important in a historical point of view than some lately discovered fragments of an oration against Demosthenes "to be far better calculated to give us an idea of the style and merits of their illustrious author, who, by a hard fate, has until recently been almost unknown, albeit that in his own day he was considered second only to Demosthenes, both as an orator and as a statesman." Another critic writing on the same subject says, "To the mass of scholars the name of Hyperides is scarcely known, except to mispronounce; for the penultimate syllable is, contrary to first impressions, a long one." This is judging rather too uncharitably of the attainments of scholars in general. We have no doubt Mr. Grote could tell a great deal about Hyperides, as about all the orators who shed such a lustre on the expiring glories of Athens; and Mr. Macaulay knows enough of him to find his parallel in England, when the box in which the managers of the impeachment of Hastings stood, contained an array of speakers such as perhaps had not appeared together since the great age of Athenian eloquence. There were Fox and Sheridan, the English Demosthenes and the English Hyperides. With regard to the pronunciation of the name, we presume that this writer would wish us to pronounce Hyperides, so as to rhyme with Tydides, Peleides, &c. No doubt, in the Greek we find the diphthong *ei* in the name of the orator; but so we find the same diphthong in the Greek names of Alexandria and Philadelphia, and it would be sad pedantry to pronounce those cities in English, with the accent on the last syllable but one. We therefore request over-critical scholars to leave us in our mistake unmolested, and to suffer in our mouths Hyperides to

rhyme with the familiar name of the gardens of the Hesperides.

Passing from these preliminaries, we must express our admiration of the zeal of Mr. Arden in the cause of literature, by which he has been enabled to make his country the possessor of a MS. the earliest, as Mr. Babington believes, upon which any work of classical antiquity is preserved.

Mr. Babington, in his 'Introductory Remarks,' thus describes the general appearance of the manuscript, and refers to its antiquity:—

"The MS. containing the two Orations now edited is entirely similar in the form of its characters, in its orthography, in its mode of division into columns, in the magnitude of those columns, and finally, in the material on which it is written, to the papyrus, on which fragments of the Oration of Hyperides against Demosthenes are preserved. In fact both MSS. were procured at the same place, and very nearly at the same time: and there cannot, I think, be the smallest doubt that they originally formed parts of one and the same roll of papyrus. The reader, if he is so disposed, may consult the remarks on the age and orthography of that MS. which have been made by M. Böckh, by M. Sauppe, and by myself, in our independent and almost contemporaneous editions of the Fragments of that Oration. Mr. Sharpe, M. Sauppe, and others were disposed to refer it to the age of the Ptolemies: and nothing has since come to my knowledge which tends to invalidate that opinion. It is at least certain that it is one of the very earliest specimens of Greek Palaeography which papyrus has transmitted to modern times."

In the Dedication to Lord Londesborough, Mr. Arden gives a very interesting narrative of the manner in which the papyrus came into his possession:—

"During my sojourn at Luxor, from the 13th to the 20th of January, 1847, I paid visits almost daily to the district of Western Thebes, particularly to Gournou. As I was making purchases to some extent, far beyond any other person then staying at Thebes, I soon became acquainted with many of the Arabs who reside in the tombs and excavations in that locality, and from two of these men I first heard of my greatest prize—viz., the papyrus in question, of which I was fortunate enough, eventually, to become the proprietor.

"At first I had some difficulty in obtaining a sight of the treasure reported to me; the men positively refusing to produce it, unless I would engage to purchase it, and at the high price which they then demanded. The reason for their behaviour was afterwards thus accounted for. An old man, an Italian, of the name of Castellari, who dealt in antiquities, had established himself for many years past in a dwelling constructed upon a portion of the roof of the temple at Luxor; and this man, as I was informed, was in the habit of compelling the poor Arab excavators to surrender to him whatever treasure they happened to find, for some very insignificant amount; he, himself, afterwards disposing of it to travellers, for an enormous sum. At length, upon my promising not to divulge to Castellari anything about the 'Letter,' as they called the papyrus, they agreed to bring it down to the boat, for my inspection; which they did in the course of the same evening, after dark, in order to avoid observation.

"The comparatively high price set upon the MS., the almost perfect appearance of the roll, evidently genuine, and in its original state—the beautiful character of the writing; which was partially exposed, in consequence of some small portions of the outer folds having been broken off; added to the extreme caution observed by the men; convinced me that they were not altogether wrong in their belief that they held something of an unusual character, which might prove to be a rare prize: I therefore determined to possess myself of it at any rate; and I eventually did so, for the sum of 350 piastres. In answer to my inquiries, I

could only learn, that the Arabs had discovered it, in their recent excavations at Gournou, enclosed in one of those small wooden sepulchral boxes or sarcophagi, so frequently found in the tombs. I endeavoured to elicit from them more exact particulars; but was unfortunately unable to obtain them. These were the circumstances under which the manuscript came into my possession.

"Some time after my return to England I showed this papyrus to several friends, who were competent judges, especially Mr. Bonomi, and Mr. Birch; and they confirming my supposition of its importance, I then had it carefully unrolled and mounted in a frame, which was done in an admirable manner by Mr. Hogarth; and in this condition, as I have already stated, it was exhibited at your Lordship's, and excited considerable interest among the scholars and antiquaries then present."

The execution of Mr. Babington's part in this publication is in the highest degree meritorious. On one side is the *fac-simile* of the papyrus in its dingy hue, its difficultly read characters, and numerous lacunæ; on the other, the fine legible Greek letters of the Cambridge University Press, pleasant and easy to read, and the lacunæ filled up with the most sagacious skill and address. Explanatory notes are found below, to elucidate the facts and arguments of the Oration. These are not on public and political subjects, but on the defence of Lycophron and Euxenippus in a judicial trial; and they contain valuable information respecting the public and private life of the Athenian people, the limitation of their laws concerning impeachments, their marriage processions, and the regulation of their silver mines. On the whole, we consider this publication as a most acceptable present to classical literature; and we are delighted to find Mr. Arden returning his best thanks to the Syndics of Cambridge, for their liberality in defraying the expenses of that part of the work which was printed at the University Press.

#### *Memorandums made in Ireland in the Autumn of 1852.* By John Forbes, M.D., F.R.S. Smith, Elder, and Co.

No public question has of late years occupied so much attention as the condition of Ireland. From its geographical position it must ever continue to form an integral part of the British empire so long as it shall continue the name it has acquired among nations. Its welfare, accordingly, and the happiness of the population, must form a subject of anxious solicitude to the statesman. Dark and dismal, alas! has its history for the most part been. A prey to intestine divisions, it has suffered every evil that a country can be subjected to, till long-continued wretchedness and poverty at last terminated in a famine that has more than decimated its population.

Was this the climax of its sufferings? Has it now the well-grounded hope of a new career? Is England at last fully to understand and to appreciate Ireland? Is Ireland at length to participate in the progress and prosperity of England? These are questions that rise spontaneously in the mind of every man who has seen and known the realities of suffering through which this country has passed, and never could they be more appropriately put than at the present moment. We hail, accordingly, with gratitude and pleasure, every truthful attempt that is made to develop and unfold the realities of its present condition, and among those that have appeared of late, we know of none that ought to be more welcome than Dr. Forbes's 'Me-

morandums.' This plain and unassuming title introduces a work that gives a clear and graphic description of the existing state of Ireland. Its great charm consists in the clear, terse, off-hand style in which the author has delineated from day to day the scenes that he came in contact with. He paints them in language so plain and forcible that the reader insensibly feels himself travelling in company with the author. The rapid sketches pass quickly onwards. There is no tedious lingering by the road, and even without the well-selected views that illustrate the text, one cannot help imagining that he sees the impress of the country as well as of the characters described. The useful practical information of the work at the same time makes it valuable as a guide-book to those who may wish to undertake a similar tour. But the general reader, who looks at the book chiefly to see what light it throws on the present and future of Ireland, will soon perceive that the author has reflected deeply, and is keenly alive to the state of the people, and that he has been led to apply a most profound judgment and a most discriminating observation to elucidation of their actual condition, and of the extraordinary crisis at which the country has arrived. These reflections assume a deeper tone as the work advances, till at last the author concludes his 'Memorandums' with a final chapter 'on the past, present, and future of Ireland.' In this summary Dr. Forbes disposes of the objections that have been urged in respect to the Irish race, as a people having peculiarities incompatible with social and national prosperity. On this point we are glad to find that his great authority as a medical man is entirely and absolutely opposed to the popular prejudice on this subject:—

"I think I may venture boldly to affirm that there never was a falser or more injurious opinion entertained respecting a people, than that just stated in relation to the people of Ireland. It is so monstrously absurd—so directly in contradiction not merely to facts and to experience respecting these very people, but to all that we know of the constitution of man regarded as an animal,—that it seems not merely unnecessary but humiliating to give it serious consideration. It is not to be denied, that race goes for much in our estimates of social and national progress; any more than that the constitution or temperament of individual men, goes for much in modifying their particular career, and determining their *status*. But this is a very different thing from affirming of a whole people, that they are incapable of reaching a given point of elevation in the social scale, which has been attained not merely by all their neighbours, but even by various branches of their own race within the same quarter of the earth."

The vague assertions of superficial observers as to supposed inferiority of race have been productive of infinite injury to the Irish, particularly in England, and it is only by the resolute expression of opinion among those who occupy a position such as Dr. Forbes holds that they can be effectively met. In corroboration of statements on the subject he quotes some high authorities, such as Mill, who in his 'Principles of Political Economy' writes, in his usual philosophical and sensible manner, on the mischief of ascribing wholly to inherent natural causes the diversities of outward character. From Kay's 'Social Condition of the People' a passage is quoted, showing the change of character of the Irishman when placed under altered conditions:—

"In his own country, exposed to the wretched under-lessee system and under-agent system of

Ireland; to the discontented spirit of a priesthood, which we have treated as if we desired to render it inimical to our government; to the galling sense of foreign rule, suggested by the presence of English soldiers; and to the irritating thought that his rent goes to aggrandise the splendour of a distant capital, and that the hall of his landlord is deserted, the Irishman becomes discontented, idle, rebellious, and criminal. Send him to Australia, to the States, or to any English colony, where he can make himself, by industry, a proprietor of land, and where he is not shackled by middle-age legislation, and he becomes immediately the most energetic and conservative of colonists. He there acquires faster than any one else; he effects more in a day than any one else; he is more untiring in his perseverance than any one else; and he forces his rulers to write home to England,—as the Governor of South Australia did but a few years ago,—that the Irish are the most enterprising, successful, and orderly of all the colonists of those distant lands."

Dr. Forbes quotes also a remark from a note recently received by him from a distinguished general in the British service, who says, "My own opinion is, that the Irish are a more steady people than the English; and I believe that a larger proportion of the non-commissioned officers of the British army are Irish than English." In contrasting the position of Ireland with that of England, Dr. Forbes points out the necessity of looking ultimately to a higher standard than the English peasantry now afford:

"It is customary to speak of the state of the Irish peasantry, as if their condition of wretchedness was quite peculiar, and in no degree shared by other countries; and in studying the means of their improvement, it seems to be tacitly assumed that we need have no other or higher aim than to place them on a level with the peasantry of England. Unquestionably, it would be a considerable improvement on the old cottier-and-potato-system of Ireland, if the labourers of that country were placed on the footing of the agricultural labourers of England; but it would be to employ a false and most unjust standard of amelioration, if we were to consider the actual state and condition of the English labourer, as all that need be sought to be attained in planning the elevation of the lower classes of Ireland. The truth undoubtedly is, that though not quite so low in the scale as the potato-fed, hovel-lodged, and half-clad cottier of Ireland, the English agricultural labourer is far below the position, as to physical comforts and intellectual cultivation, which he ought to occupy in this country of overflowing riches, and in this age of advanced civilisation.

"It forms no part of my present business to investigate the causes of the depressed state of the English peasantry, or to suggest any means for its improvement; but knowing the existence of this state as a notorious matter of fact, and deeply feeling the necessity of a change, I should regard it as a species of deceit and treachery towards the labouring class of Ireland, if any set of men, or any government, undertaking the task of their improvement, should consider that they had no higher task to fulfil than to bring them up to the level of the same class in England at the present time. Such an elevation may be a very proper, and even a necessary step in the progress towards a better state, but it can never be regarded as the ultimate object at which the social reformer should aim."

After these and other preliminary remarks on the condition of the people, Dr. Forbes passes on to review what his personal observation has led him to consider the great grievance of Ireland and the chief barrier to its national prosperity—the peculiar position of the church of the great majority of the population. This is a topic which we would gladly pass over altogether, and which it is out of our province to discuss, but it is right to point out the views of the author, since he

makes this the prominent feature and the practical moral of his book. The statements on such a question of a layman, apparently unbiased, and anxious to arrive at an unprejudiced opinion, deserves the earnest consideration of the statesman and the philanthropist. The deep attention which Dr. Forbes has evidently given to the subject, and his honourable testimony in reference to the Catholic priesthood, while it is plain that his leanings are in favour of a system more congenial with a greater liberty of conscience and judgment than they tolerate, add weight to his opinions. Thus he writes on the questions which are evidently the uppermost in his mind in discussing the possible future of Ireland:—

"I have reserved for the last head of my inquiry, one of the gravest of the evils of Ireland, and for which there appears in the prospects of the future no healing balm of speedy efficacy: I refer to the relations of the English and the Catholic Churches to the people and to one another. Although repudiating throughout this whole inquiry the charlatanic idea that the multiplex malady of Ireland could be cured by any one remedy or nostrum, and denying that the suppression or removal of any one of its symptoms, however prominent or severe, could be regarded as anything more than a partial and temporary relief, I am bound to admit that the disturbing influence of the individual evils may vary immensely:—that while the persistence or cure of one may be but a matter of trifling import, the persistence or cure of another may be a thing of the most vital consequence.

"The matter now to be considered,—the existing state of the two Churches,—is an evil of this latter kind; its persistence being capable of depriving all other ameliorations of more than half their value, and its removal allowing them all to operate freely, according to their intrinsic powers. In this respect, then, this question of the Churches, though not in itself the essence of Ireland's peace and prosperity, becomes the hinge on which they turn; its settlement will allow all other questions to be settled; its non-settlement involves the non-settlement of all other questions.

"This evil of the Churches, or the religious grievance, as it may be more briefly named, consists mainly in this, that in a country essentially Catholic, there is established by law a Protestant Church, which is the exclusive recipient of the ecclesiastical revenues dedicated by the state for the payment of the ministers of religion, the grievance being immensely aggravated by the consideration, that the ministers of the new or state church were forced, as it were by conquest, into the places of the ministers of the old church, obtaining all their revenues, yet leaving all, or nearly all, the work to be done by the dispossessed and degraded clergy of the ancient church. \* \* \*

"Now, any one who considers these facts simply in their relation to human beings generally, must inevitably come to the conclusion, independently of all experience of the particular case, that the existence of content, and satisfaction, and peace in the minds of the clergy of the old church, if not an actual impossibility, is an event which no reasonable mind has a right to expect, much less to calculate on. Its existence would, indeed, be miraculous, except under the supposition of the eradication of all human passion and feeling from the heart. Such a miracle not having been worked, the fact undoubtedly is, that the feelings which reason and all experience would lead us to predicate as existing in the minds of the Catholic clergy of Ireland, do exist there. They look with a discontented eye on their own state, and on the state of the clergy of the Protestant church; they feel that their own church and its pastors have been, and continue to be, most unjustly dealt with; and all who know them must be aware that the sentiment most deeply engraven on their hearts, next to their love and obedience to their church, is the desire to see the wrongs of their faith vindicated, and their own rights restored."

After stating at great length what he regards as the great wrong of Ireland, Dr. Forbes proceeds to consider the remedies that have been suggested. One thing he deems essential, that there should be religious as well as civil equality, the two churches being placed on the same footing towards the state. This he would effect by endowing the Catholic clergy, rather than by leaving both churches to be supported by their own members as in the United States of America.

Referring to the work itself for the discussion of this difficult point, we merely name some of the many important subjects which Dr. Forbes brings forward. Education, temperance, tenant right, emigration, farming, labour, diet, government works, absenteeism, and numerous other topics, are treated in an agreeable and interesting style, while the manner in which numerous individual characters are portrayed, shows the wants, the feelings, and the peculiarities of the people in the varied districts that were visited. The kindly and benevolent feelings of the author have not diminished since he published his 'Tour in Switzerland,' as will appear from his sketch of Mary Halloran, his guide in ascending one of the mountains above Lough Corrib:—

"In this ascent I had for my guide a little girl of fourteen, whom I met at a cabin door at the foot of the mountain. She was active, cheerful, and intelligent, and sprung up the rocks and over the bogs, with her bare feet, as nimbly and securely as a goat. I had a good deal of talk with her; and, child as she was, I could not help thinking that, in her little history and feelings, she afforded no bad illustration of the condition and mental wants of a large class of her countryfolk. She had lost both her father and mother several years ago, and had since been employed as a helper in several houses,—one a school, where she got her living and some education for her services. During the last year she had come to keep house for her two brothers in the cabin above mentioned, they being both employed in the neighbourhood, one as an occasional servant, the other as a cowherd. Her house-keeping consisted, almost exclusively, of boiling potatoes and making stir-about, there being scarcely anything in the way of furniture to be kept in order. As her brothers were from home all day, her life was solitary enough; and as she had no hopes here to cheer her, it was no wonder that she had longings to try her fortune elsewhere."

"It was, indeed, painfully obvious that the poor girl's whole mind was absorbed in dreams about England; hoping, where there seemed no hope, of being able, somehow or other, to get there. Once there, she seemed to have no doubts or fears of success, although, poor thing, she had scarcely a notion as to how this success was to be obtained. Working in the house or in the field seemed to Mary Halloran a matter of perfect indifference, so long as there was work, and work could bring her food and clothes, and the chance, if not the prospect, of better things.

"It was touching to see the keen, eager, yet subdued look of the poor girl, as she asked and spoke about England, clearly revealing the unexpressed half-hope within her, that she might possibly, even now, have found in her companion, a guide to her land of promise. Poor child, I wish it could have been so! Few things are, at any time, more painful than to reject the appeal of the poor man—

'Who begs his brother of the earth,  
To give him leave to toil,'

and the painfulness of rejection was enhanced, in the present case, by the youth and orphanage of the client, and by the very humility and diffidence which smothered in silence the longings of the heart."

Here is another passage affording some pleasant glimpses of character:—

"On the banks of the lake (Glendalough) I visited a cottage of the better order, and found that it was intended as a lodging-house for such stray anglers as come to fish in the lough. The cottage contained a decent bed-room, with a wooden floor, and with two good beds for visitors. The board and lodging together amounted to a pound a-week. The mistress of this cottage was still a very good-looking woman, although she was forty-six years of age, and had had fourteen children. In the course of a short conversation with her and her husband, I became the depositary of a small piece of family history, which, as it was not confided to me as a secret, I cannot refrain from recording here, as a sample of that simplicity and candour, which have struck me as such conspicuous features in the Irish character.

"The good wife having told me that she was married at fifteen, I was curious to know what had led to so early an union. Without a moment's hesitation, and evidently without the consciousness of telling anything extraordinary, she gave me the following explanation in the presence of her husband. She said, being an only child, and the sole support of her mother, who was a widow, she felt that, as her mother's health was beginning to fail, she must do something more effectual for her future maintenance. Two ways were open for her,—one, service with a farmer, the other matrimony; the latter being in her option, through an offer made to her by her present husband, who, by the bye, was obviously much older than his partner. After much deliberation, she decided on marriage, 'though (she added, pointing to her husband) I did not then like him at all, at all!' I of course rallied her good man on a confession so little flattering to him; but he confirmed its truth, adding, however, that she came soon to like him well enough—'almost as well as he liked her'; and, what seemed to him still more remarkable, 'that she made as good a manager as if she had been thirty instead of fifteen.' The good couple's married life had evidently been a happy one; and the smoothness of its current seemed to receive no ripple from the present candid recurrence to what must have been a grievance in its day.

"My guide was evidently a kind-hearted fellow, and spoke well of his neighbours. Every one had a good word from him, and he was evidently anxious that the poorer members of the hamlet should participate, with himself, in the traveller's bounty. He was forty-five years of age, and, for a wonder, was not yet married, owing, he says, to having to support his old mother. He pays 3/- for his cottage, but lets off part of it to a lodger, who pays half the rent. Among the people pointed out to me by the guide, was a nice, cleanly-dressed young woman, who, he said, worked hard to support herself and a baby, left in her charge by a sister gone to America. Her sister's husband had died almost immediately after his arrival, and his widow had not yet been able to send for her child, or to send much money for her support. The young nurse had, however, received from her sister one remittance of a pound, a sum which, she regrettably said, had been diminished by eighteen pence for postage, and eighteen pence as discount! There was something deeply pathetic in this regret. I fear we too often forget how great such 'little things are to little men.' The young woman spoke cheerfully and confidently of soon receiving a fresh supply from her sister."

That Dr. Forbes is as skilful in his descriptions of the scenery as in his sketches of the people of Ireland, will appear from the opening paragraph of his account of the Giant's Causeway:

"The morning was delightfully fine, the sky bright, and the sun shining smilingly on the eastern face of every cliff that towered above our boat as we passed along. The scene before us may be described, in general terms, as an iron-bound deep-sea shore, beachless and landless, and girt in by a titanic rampart of rugged rock, shooting almost vertically upwards to the height of between 300 and 400 feet. Looking at this rampart more in

detail, and in its horizontal direction, we observe that the cliffs of which it is composed, are broken and indented by an irregular succession of projections and retrocessions so as to form an alternating series of narrow promontories shooting sheer upwards from the water, and of bay-like or valley-like hollows, here and there sloping sufficiently backwards to admit of a scanty covering of verdure at their base. Regarded in their vertical aspect, the whole mass of cliff, from top to bottom, is seen to be divided into a succession of huge beds or strata, of different colours and structure, traceable horizontally as far as the projecting vertical ledges will allow. Among these strata, which may amount to nine or ten in all, there are two always most conspicuous and sure to rivet the visitor's eye by their singular formality of aspect, and by their no less striking beauty; these are the two beds of columnar basalt, the one midway up the cliff, the other near the top of it, and which are seen to run horizontally along the rock, like broad ornamental string-courses along the front of a house. Then, last of all and over all, crowning the whole like a rampart, and generally cutting the back-ground of sky beyond with sharp line, comes a huge stratum of dark semi-columnar rock, steep as the wall of a house; a striking and well-known configuration, to be seen in every pictorial representation of this part of the coast of Antrim.

"The columnar beds of basalt, whether appearing as continuous bands in the cliffs, or as isolated masses in the intervening slopes, possess irresistible attractions for the stranger. They not only impress immediately upon the mind the livelier perception of outward and material beauty in one of its most picturesque forms, but they modify and strengthen this sentiment in a marvellous degree, by impelling the observer's thoughts to stray into the more shadowy and mysterious realms of science in search of causes, and so awaken the emotions of wonder and awe, to animate and deepen the impression. This impression is, perhaps, still further enhanced by the singularly distinct and insulated position of the columnar masses, both in the cliffs and slopes, which circumstance not only tends to fix the attention on them with more earnestness, but by placing them in contrast with the other rocks, superadds the fresh charms springing from variety and novelty."

To the subject of education a large portion of the book is devoted. A separate chapter is given to Maynooth. Of the national schools his praises are loud, and the excellent results to be expected from them and from the Queen's Colleges are pointed out. The reports on the whole educational system of Ireland are of great value. It may be that the cheerful and genial spirit of the author has led him to take too sanguine a view of many points in the present condition of Ireland; but, due allowance being made for this, the general impression derived from Dr. Forbes's 'Memorandums' is a well-grounded hope of a new era of social and national prosperity and progress.

*Hanno: A Tragedy, in five acts.* Saunders and Otley.

*Pyramon: A Tragedy, in five acts.* Lacy.  
*Sesostris: or, the Priest and King. A Tragedy, in five acts.* By C. H. Williams. Hope and Co.

THREE poets in tragic buskins, and two of them masked, we this week allow to stalk across our literary stage. Carthage, Greece, and Egypt, are the widely different scenes in which their plots are laid. Striking stage effects might be produced if these plays were brought out with authentic historical scenery, costumes, and other mechanical adjuncts, after the style of the Celtic *Macbeth*, and the Assyrian *Sardanapalus*. Where the mere spectacle of the drama is made to form so

large a part of the attraction, the poet's work is really of secondary moment. We are afraid that equally crowded houses would be now-a-days drawn by the painters, tailors, and posture-masters of the stage, if the intellectual part of the show were ever so poor, and the literary merit of the play ever so feeble. One of the three tragedies now before us the author is candid enough to publish as "a rejected play," but this rejection took place so long ago as 1828. Perhaps it might now have better chance of adoption, with the help of the illustrations of antiquaries and travellers. But without further reference to the capabilities of these tragedies for the practical purposes of the stage, we proceed to say a few words on their literary character as dramatic works on classical subjects. We begin with *Hanno*. Too long, far too long, is our first criticism. There are a hundred and ten octavo pages, and about three thousand lines. Great improvement might have been effected by dint of omission and compression. In half the space the matter might have proved more valuable. Of a drama of such dimensions we cannot attempt any analysis, but will merely give such extracts as will afford an idea of the subject and the style. *Hanno* is chief magistrate of Carthage, *Bostar*, his colleague, *Matho*, a Numidian attendant, *Mahabal*, an officer in the army, *Philenus*, a veteran, friend of *Mahabal*, *Carthada*, the daughter of *Mahabal*, *Bomilear*, a citizen, betrothed to *Carthada*, and *Phenicu*, the wife of *Hanno*, are the chief persons. The substance of the story may be gathered from the following extract:

"Enter MAHABAL, Officers, and Soldiers." *Mahabal, welcome.*

"Hamilcar. We owe you much, distinguished warrior; From you faint Carthage thus receives new life; How shall I ask—the murder of *Philenus*—it basted Is it confirmed?"

"Mahabal. Alas! it is too true.

"Hamilcar. Appear his ghost that hovers o'er our heads,

"All. Tell us his bloody origin to Carthage.

"All. We'll hear Mahabal.—Mahabal!

"Mah. Then, O my countrymen! with patience hear— Let not your anger master your discretion;

"When the fell deed with which my bosom teems

"Our outraged assails. *Philenus*—yes,

"The brave old man, whose scars—the gems of war,

"Though set most rudely, so embellished him,

"Is—

"All. Murdered!—murdered!—oh, revenge, revenge!"

"Mah. Ah! tell him that his cruel butchery—

"You knew of his appointment,—now, do say,

"Was ever such a shameful prostitution!

"To make the sacred character of envy

"A robe, a fillet, an allurement, blind,

"To calm, tame down, and render tractable

"A breed too fierce to drive to sacrifice,

"Oh! the bold murderer! what pains, what woes

"What lingering, what unheav'd of punishment!

"Should *Hanno* not endure? he murdered him

"To gain *Carthada*. O, my child! my daughter!

"So early motherless—so early dead!

"His dear remains—*I've seen*—ay, heaps of slain;

"And o'er their mangled bodies rushed unmoved;

"But my *Philenus*—murdered—down all fell;

"And quite unmanned, gave vantage to the foe.

"Hann. Found?—where?—the name of *Hanno* will be

"hateful.

"Mah. Our soldiers, when they sealed the palace walls,

"Observing in their course the earth disturbed,

"Soon brought to light the hideous tragedy;

"Oh! 'tis too horrible. I can no more—

"I hear you bear the body on a litter—

"*Ham*. We do, *Mahabal*.—*Matho* comtemplated it—

"Would you excite the people—strain their eye-balls.

"But of that *Matho*—judgment's in suspense.

"He seeks our favour, 'twill be hard to gain.

"Stand to your arms! he makes one effort more,

"Enter *Hanno*, Nobles, and Soldiers.

"Hann. Where are these bold disturbers—rebels?

"[A stirrish: the party of *Hanno* is driven off by

"*Hamilcar*, leaving *Hanno* and *Mahabal* on the stage.

"*Matho*. Villain! destroyer of my daughter—yield!

"Tyrant! the murderer of *Philenus*—yield!

"*Hann*. False! I deny these charges—have at thee!"

*Hanno*, as chief magistrate, is made on one occasion to speak in a strain of coarse passion, which might be deemed unnatural in such a station, but the language is not worse than

our own Judge Jeffreys often used in Christian England:-

"*Hos.* Lie!—recall, or—damnation! blazing!  
I'll pluck thy tongue out! curse thee!—have the roots  
Of that offensive, filthy imputation—  
Counsel me—he! mere glow-worm, not a man—  
Glow-worm! no better than that foul-begot,  
That lures, goes out—to leave you in a bog!"

A guard! a guard!—driveller—there's something blazing,  
A torch of anger blazing—puff out that.  
Lector!—blazing—I am cursed in him."

At the close of the drama the chief actors are killed off, and an explanation is then given of some of the mistakes and mysteries of the plot which remained unresolved. Of the few good passages scattered through the long poem let these few lines serve as a specimen. *Bomilcar* speaks:-

"Why, why, O Fortune, place thy choicest gifts  
In feeble hands? ungracious Fortune, why?  
To snatch them all away, alas! at pleasure.  
What is thy power, O Grief! what subdue thee?  
The world that was a casket to my treasure,  
Shall now become my tomb—I were a wretch—  
In love with self, to master such a grief.  
But come, Mahabal, come,—the mourner waits,  
Well, let them flow, 'twill do him service—ha!  
Have you not heard what good Hamoar says?—  
'This Hanno will not rule another week'—  
I see a hope—will he, so near his fall,  
Indulge the thought of such a daring outrage?"

The tragedy of *Pyracmon* takes us to very different scenes and subjects. The plot is laid in the far-famed Delphi and its vicinity, in the days of Pindar. *Euporos*, chief ruler of Phocis, *Telesus*, Captain of Corinthian troops, *Lycortas*, Captain of Doric troops, allies of the Phocians, *Philetas*, the High-Priest of Delphi, *Parmenon*, leader of insurgent Helots, *Pindar*, the Poet, *Pyracmon*, *Brontes*, and *Steropes*, descendants of the Cyclopean race, and *Hephastos*, their leader, are among the chief persons of the drama. With such characters the plot is of secondary importance, and we are chiefly curious to know what *Pindar* and the Cyclops are made to say and do. *Pyracmon* is a sort of Hellenic Cain, but not with Satanic thoughts, as will appear from his soliloquy as he enters "one of the vast dwellings of the Cyclopean race, where *Brontes* and *Steropes* and numerous officers are fabricating 'brazen gates, vases, armour, and shaping out blocks of granite and marble and porphyry":-

"*Pyracmon.* And so 'tis ever! Whe abroad I stray  
Mine eyes and ears are tortured. Madd'ning thought,  
No end there seems to human misery  
And no redress for plants both just and deep.  
Gainst this ill-shaped, discordant world I'll close  
Both eye and ear; for ever cease to think:  
And curb those impulses which, uncontrolled,  
Make me commune with ev'ry human form,—  
Nay, with the humblest of all living things—  
Each grief partaking. What to me this earth  
Or man's great injuries? I made it not,  
Nor gave them origin. But in such thoughts  
Let no blame fall on the Great Architect.  
In admiration still I bow to him,  
Seeking in love, not pride, to penetrate  
E'en to the very soul of his intent—  
One—*I'll b'lieve* of pure benevolence—  
And prove it to my suff'ring fellow-men.  
For I am mortal, too, e'en like the rest,  
Tho' wonder, ever mounting by degrees,  
Sees in our works Cylosporean the stamp  
Of an undying race. And so we are—  
Not in our form but minds. Inspiring thought!  
Yet not inspiring, if we callous grow;  
To shameful wrongs and woes all monstrous;  
The while abuse, willed by a despot few—  
Ignoble oft in mind and base in heart—  
Runs riot o'er this fair and fertile world.  
Would that my might were equal to my will!  
Then, with a nod, I'd renovate the sway  
Of ancient Nature o'er this neither sphere,  
Bring forth in all their plenitude and force  
The god-like attributes of noble Man;  
Restores him to himself, and earth to him  
In all true fellowship, till blessing, blessed,  
He stands a creature worthy e'en of Jove—  
The pride of Heaven and the joy of Earth.  
And are these aspirations only dreams?  
O yearnings still recurrent, can it be  
That ye delusive are, or even worse?  
Shall no vast cheek be set on rebel wrong?  
In each high place shall Evil sit enthroned,

And incense get from knaves who profit by't,  
Reptiles so vile that I could crush them—thus!  
I'll strive against it, though I strive alone."

A dialogue afterwards takes place with *Hephastos*, in which some forcible and vigorous thoughts on high and difficult themes are put into the mouths of the speakers. We give another soliloquy of *Pyracmon*, containing some fine passages, followed by a chorus of the *Eumenides*:

"*Pyracmon.* 'Tis long since I have visited this spot,  
And this my destined tomb. Or soon or late  
I there shall lie, in solemn solitude,  
Cold as those massive bars, and as inert.  
But through mine ears no earthly wail shall thrill,  
Before mine eyes no woful scenes arise,  
And never more my heart with anguish throb  
At sight or thought of mankind's misery.  
But then the tomb should be life's honoured end,  
Life's well-earned resting-place, and not a couch  
Whereon dull luxury lie and rot.  
Glad to escape from even death dreams.  
I've not yet reached my goal, not yet fulfilled  
My high and cherished task. Here all is rest,  
Here all contentment; but beyond this tomb  
Are breaking hearts, and hopeless, helpless crowds—  
Their minds obscured and purposely debased—  
And all through man's mismanagement! O grave!  
I flee the silence and thy cold embrace;  
Far better weep amongst my fellow-men,  
Than slumber here in peace whilst they remain  
The victims of abuse. E'er from this tomb  
I'll gather up fresh zeal in their great cause;  
And thou, O death, still hover on my path,  
Urging my soul to noble enterprise,  
In honour e'er of whom when I am thine;  
But spare thy grasp, till in thy welcome arms  
I sink as a companion, not a slave,  
Enhancing all thy triumph by mine own—  
That triumph solely for man's benefit.  
To free my fellow-men I've long aspired,  
But guile, self-interest, and love of sway  
Raise clouds of doubt and error on their path.  
Some live despairing and despairing die;  
Some for improvement neither seek nor wish;  
Others grow traitors, bought by despoils vile,  
And oft is Liberty for Commerce sold,  
Oh! may the impulse recently received  
Thrill now through all for universal good.  
All may not rule, but all should be, at least,  
Contented guests at Nature's gen'ral feast.  
O ho'ring night, fold up thy sable wings  
Which half the world o'ershadow, and give way  
To all the glories of triumphant morn.  
I'm all impatient for the coming sun,  
For, ev'ry minute, rise before mine eyes  
Dark images of misery and woe,  
And new examples of abhor'd abuse.  
Forth go I soon to breathe the cooling air,  
And chain my burning brow against the winds.  
This chain still saving, standing on the rock  
Overlooking Delphi's lane, now wrapped in shade,  
A brief communion with myself I'll hold,  
For well-timed meditations are like springs  
Oozing forth gently in th' Egyptian waste;  
No weary traveller who tastes them once  
But yearns to taste again; and all arise  
From those pure sources, glowing with fresh health,  
Eager to breast the perils of the way,  
And confident to reach the journey's end.—  
Mine eyes are growing heavy. Let me sleep  
For one brief hour, till the morning dawns.  
(Lies down on the iron couch and sleeps.)

*The Eumenides*. Nor sleep for us, nor death;

O happy tomb,  
O blest, unconscious breath!  
Thrice-saddening doom.  
"Or sighing at man's woes,  
Or venging his vast wrongs,  
We never know repose—  
Alone are we 'midst all earth's throngs.  
"And thou who sleepest, yet who sharest  
Our grief and woe,  
Strive, strive till death, since thou prepares  
To lay oppression low.  
"Bring Justice back to earth, and then  
Not we, but she, shall watch o'er men."

Pindar appears very little, and his utterances are not in Pindaric strains. The speeches of *Pyracmon* and the choruses of the Furies are the most striking parts of the poem, the moral of which is given in the closing lines of the last chorus:-

"Thrice potent e'er, for good or ill—  
Unbinding will."

We must not omit to notice the strange liberty, in a professedly classic poem, taken throughout with the quantity of the middle syllable of *Pyracmon*:—

"These shady groves  
Can tell how oft, at morning, noon, and night,  
I've breathed since then the name of *Pyracmon*."

A line in Virgil's 'Æneid,' book vii., which gives the three names of the Cyclopeans, is classic authority for *Pyracmon*:—

"Brontesque, Steropesque, et nudus membræ Pyramon."

Of the Egyptian tragedy of *Sesostris* our notice must be brief. The plot is severely simple and the persons few—*Sesostris*, three priests of Osiris, *Onnophar*, *Sarak* and *Gomar*, Indian captive kings, *Chelonis*, and her servant, *Zaphra*, with Priests, Nobles, Soldiers, and other attendants. *Sesostris*, returned from his conquests, has a wild passion for *Chelonis*, wife of *Onnophar*, whom in early life he had loved. *Thothmes*, the chief priest of Osiris, affects to save *Chelonis*, and she finds refuge in the caves of the huge temple. *Thothmes* arranges a meeting of *Onnophar* and *Chelonis*, in coming to which the former is met by the Indian *Sarak*, who has made his escape from captivity, and thinking *Onnophar* is in search of him, he strikes him and leaves him for dead. He is brought, however, to the temple by some priests, and recovers. *Chelonis* continues to consult *Thothmes*, and from him as priest seeks consolation. *Thothmes*, thinking *Onnophar* dead, declares his own passion for *Chelonis*. A priest devoted to him is employed to poison *Sesostris* at a feast. That night *Sesostris* discovers from another priest where *Chelonis* is concealed, and with soldiers breaks into the sacred precincts. But the poison takes effect, and he dies in the temple, while the statue of Osiris falls at the same time and crushes *Thothmes*. In the commotion *Onnophar* comes forward and recovers his long lost and beloved *Chelonis*. The chief merit of the poem is in the delineation of the characters of the king and of the crafty priest. The scene where *Chelonis* is first brought before the king closes thus—

"*Chelonis.* I am thy handmaid.

*Sesostris.*

"*Che.* I little thought the favour of my lord—  
*Ses.* You know I loved you, 'tis the tenderest quick  
In woman to know this, the subtle scorn,  
The cold broad hatred, or the dark revenge,  
May pass her by; but, like a kindling spark,  
One ray of love will strike her. O, *Chelonis*,  
Say, shall I bless or ban you? By the soul  
Of Isis! I could either. I have loved,  
And therefore could have raised thee to the stars  
And been thy worshipper. You have despised it,  
For that I know's my secret recompense,  
Disown it as you may.

"*Che.*

My husband—— Oh no, no no!

"*Ses.* What of him? I curse him not.  
Why start you then? Gods! I have toiled for this!  
Have I pac'd homeward from the farthest East,  
And found no rival till I cross'd the threshold  
Of my own ancestral palace? Here I throw  
Kingdoms to minions, provinces to slaves,  
Set others' fortunes on the surest rock,  
Prosperity could yield them, and myself,  
Here in my palace, in my father's home,  
Girt round with splendour, such as earth till now  
Hath scarce imagined, here myself be foiled,  
Plung back, and ravined of the deepest spoil  
I set my heart on? He shall find 'twas fearful  
To cross a life like mine.

"*Che.*

O spare him, spare him!  
"Ses. Whom to spare should not have turned unheeding,  
Would there were other worlds! I am the slave  
At this world's summit, therefore known to all,  
Shot with keen eyes from every wind of heaven  
And hole of earth. O conqueror of mankind!  
Thou canst not win a woman. I will raze  
Thy towns for this:—off with these silken shreds—  
Henceforth I'll house in armour,—faithless all."

The commission given by *Thothmes* to his priest *Phareth*, to poison the King, is thus described:

"*Phareth.* Is he the foe of heaven? You thought not thus—  
"Thothmes. I tell thee yes. Let him be once removed,  
With all his bastard glory, and the gods,  
Whom he hath robb'd of their due reverence,  
In men's most foolish hearts, by base exploits  
Of mere red-handed butchery, shall reclaim.  
Their own, and thou, amongst their favoured sons,  
Shalt help to raise our Egypt to the stars  
In purer glory, rayed with arts of peace.  
Oh, I behold thee in thy triumphs there,  
That bright arena, where thy wondrous stars  
Of wisdom and of science, may to the world

Lavish their splendours. This will clear thy way,  
How light a touch to turn such ponderous portals!  
**Do**—And thou too will be there?  
**Thou**—Even at thy side.  
Go, child of wond'r, favourit of the skies,  
Gird up thyself, and be thy mansion sure,  
Thy priestly robes insure thee're access,  
And, serving Heaven, why shd'st thou fear to fail?  
Yet, halt not, nor let mortal eye or hand  
Confound its high, behest, even by a glance  
Or lightest touch. I bless thee thus. Now go;  
Heaven sanctifies the deed—go.

Some of the soliloquies are too long, and the dialogues too formal, but the story is generally sustained with spirit. *Chelonis* is a finely drawn character, in her faithfulness and her affection for *Onophar*. The pride and violence of *Sesostris*, and the art and influence of the Egyptian priesthood, as represented by *Thothmes*, are in accordance with the records of history. Though the dramatic effect of the whole play is not great, the interest is kept up by the unusual scenes in which the story is laid, and by the reminiscences afforded of old Egyptian life and institutions.

*Classic and Historic Portraits.* By James

Bruce. 2 vols. Hurst and Blackett.  
In portrait-painting the first requisite is fidelity of likeness, the absence of which is not compensated by any superiority of the picture as a work of art. It is the same in literary and biographical portraiture. Grace of diction and charm of style do not conceal the absence of personal resemblance and historic truth, and where these are unmistakably found, deficiency of literary skill is less noticeable. Mr. Bruce has given, under the title of 'Classic and Historic Portraits,' a series of biographical sketches, remarkable for their truth and fidelity. Of about sixty likenesses of characters notable in ancient or modern history, there is scarcely one that is not at once and readily recognisable. The author's style is sometimes rough and fragmentary, the extensive range of the work requiring condensation and terseness, but he is generally as able in his description as he is correct in his estimate of the characters before him. Our opening remark is intended to express an approving sense of the pains taken above all to secure fidelity of likeness. Of the interest belonging to books of biography every reader is conscious. The story of the lives and characters, even of men of inferior note, when faithfully revealed, is seldom without points of entertainment or instruction. Much more is a reader's attention attracted by any representation of the personal characteristics of those who have occupied conspicuous places in the world's history. Of such men as Socrates and Plato, Alexander and Caesar, of women like Cleopatra and Zenobia, Lucrezia Borgia and Catherine de Medici, Ninon de l'Enclos and Madame de Maintenon, the reader of history likes to know all that is possible as to their personal appearance and character, as well as the scenes and events in which they figured. This desire will be gratified in the perusal of Mr. Bruce's 'Classic and Historic Portraits.' The variety of his subjects will be sufficiently indicated by a few of the names as they appear in the index. We give the first ten and the last ten of the series: Sappho, Aesop, Pythagoras, Aspasia, Milton, Agesilaus, Socrates, Plato, Alcibiades, Helen of Troy, Alexander the Great; Cervantes, Sir Kenel Digby, John Sobieski, Anne of Austria, Ninon de l'Enclos, Mdlle. de Montpensier, the Duchesse d'Orleans, Madame de Maintenon, Catherine of Russia, Madame de Staél.

A few miscellaneous extracts will sufficiently show the author's method and style of treating his subjects. Take first a part of the chapter on Alexander the Great:—

"The common modern notion of Alexander the Great is, that he was a man of short stature, wry-necked, and otherwise deformed. I could quote many testimonies to this effect. Burton, in his 'Anatomy of Melancholy,' tells us that the Great Alexander was 'a little man of stature.' We are assured by Pope that—

' Great Ammon's son one shoulder had too high;'  
and Gillies, in his 'History of Greece,' says, 'he  
was of low stature, and somewhat deformed.' These  
statements are all erroneous. The ancients knew  
Alexander only as beautiful alike in face and form.

"We have, most unfortunately, no history of Alexander by any contemporary writer, but we have the relations of authors, who had the contemporary writers in their hands. Our accounts of Alexander's person are from authors of the second and third cen-

persons of former authors of the second century, and persons of the Christian era; Arrian, Plutarch, Tacitus, Elian, and Solinus. There is a complete harmony amongst all these authorities; all are agreed on the beauty of Alexander; and out of their statements, put together, we have a detailed account of his person and appearance. The faithful and accurate Arrian, who had before him the writings of Ptolemy and Aristobulus, who had fought with Alexander, tells us that he was in person most beautiful (*τό εδώμα καλλιστος*.—Arrian, lib. viii., c. 28).

"The curious and inquisitive *Aelian* gives Alexander as an instance in his chapter on those who have excelled in beauty, ranking him in this respect with Alcibiades, Scipio, and Demetrius Poliorcetes, the comeliest of men. 'His hair,' he says, 'was yellow and flowing' (*Aelian*, lib. xii., c. 14). Solinus says his stature was lofty beyond the common, with a long neck, large and lustrous eyes, his cheeks gracefully ruddy, and beautiful in all other points, with a certain air of majesty, (*Solinus*, 'Polyhistor', c. 14).

"Tacitus, in speaking of the death of Germanicus, tells us that the people were led to compare his beauty, his youth, the manner of his death, on account of the near neighbourhood of the places in which both died, with the fate of Alexander the Great; 'for both,' adds the historian, 'with great beauty of person, and illustrious descent at the age of little more than thirty, had fallen amongst foreign nations by the treachery of their own people, (*Taciti, Annales*, lib. ii., c. 73). The beauty of the amiable Germanicus is matter of established history, though in the proper place I shall have to notice the defect which Suetonius describes in his person.

"There is no contradiction to these concurring accounts in any ancient writer; and Plutarch furnishes us with information, from which we may see in what way the modern belief that Alexander had a wry neck has arisen. Alexander had the fashionable Greek habit, as the beautiful Alcibiades had, and as others beautiful and not beautiful had, of leaning his head gently and gracefully to one side; perhaps not more than a painter would have desired him to do, if he wished to draw him in an easy attitude. The fashion was in practice with the Greek women as well as the men; and is mentioned in a fragment of the comic poet Alexis, quoted by Athenaeus, as one of the means which they took to make themselves amiable.

Montaigne, who thoroughly admired and perfectly understood Alexander, has stated this matter well. 'It was,' he says, 'an affection arising from his beauty which made Alexander lean his head a little to one side,' (*Essais*, lib. ii., c. 17). This habit of Alexander is also well described in an amusing passage in the 'Spectator.' 'If we look farther back into history, we shall find that Alexander the Great wore his head a little over the left shoulder; and then not a soul stirred out till he had adjusted his neck-bone; the whole nobility addressed the prince and each other obliquely; and all matters of importance were carried on in the Macedonian court with their polls on one side,

(Plutarch, 'De Fortuna Alexandri,' lib. ii.) In this attitude, and looking up to heaven, Lycippus, the sculptor, designed the statue of Alexander. 'It was,' says Plutarch, 'Alexander's posture while he lived.' Lycippus showed himself a true master of his art by taking Alexander in his favourite attitude; as we frequently see painters and statuaries destroy the whole spirit and character of a work, otherwise possessed of merit, from want of attention to this point. \* \* \*

"The private habits of Alexander are well known. He delighted in splendour and magnificence, and like Caesar had a fine taste for literature and the arts, and was a judicious patron of both. His great vice was the vice of his father and of his country, the drunkenness, which was as truly national in Macedonia in ancient times as it is in Sweden and Scotland in modern days. Ælian has placed the name of Alexander amongst those of distinguished drunkards. In a familiar line, Pope has called Alexander 'Macedonia's madman.' This wonderful young man, who died at the age of thirty-two, besides being a perfect master of the art of war, was a man of cultivated and elegant tastes, a sagacious politician, and a benefactor of the human race. We may safely leave his character to the enthusiastic praises of such men as Montesquieu and Schlegel, and, above all, of Bacon. All these men of genius regarded Alexander as amongst the greatest of mere men."

The famous history of Abelard and Heloise loses much of its romance as told by Mr. Bruce. His remarks on the character of Abelard, and the passion of his mistress, display some shrewdness, but also in certain parts a flippancy which is objectionable:—

"Of Abelard we have his own testimony that he was very beautiful; and though he was in every respect a conceited coxcomb, perhaps his evidence on this point cannot well be rejected. He tells us that when he contemplated the seduction of Heloise he believed he would have a very easy task. 'For I was then,' he says, 'of so great reputation and was so endowed with the graces of youth and form, that I feared no repulse from any woman whatever on whom I might condescend to bestow my love.' This language is remarkably characteristic of Abelard. At the time to which he refers he was forty and Heloise not half that age; and yet he could speak of his 'youth.' There is no doubt that downright impudence, in which Abelard was an eminent proficient, has a great charm for most men and women in this world. The power of audacity in politics and in war is invariably acknowledged, and in love also that assurance which is blind to all chance of failure will often succeed where a world of modest merit may fail. The younger Crebillon in his best and indeed his only decent romance, '*Les Egarments du Coeur et de l'Esprit*', introduces the universal favourite Versac instructing Meilcour in the art of succeeding in female society, and assuring him that all that is required is to talk incessantly about himself and in praise of himself; and that it was by professing a highly favourable opinion of himself that he had driven all his rivals out of the field. 'Let us not,' says Versac, 'be inwardly prejudiced in favour of our own merit, but let us appear to be so; let a certain assurance be painted in our eyes, in the tone of our voices, in our gestures, and even in the regard we have for others. Above all, let us speak continually and speak well of ourselves; let us not fear to say and think that we are possessed of superior merit. There are thousands of people who are believed to have merit, simply because they never cease telling us that they have.'

"Abelard could act according to the laws here laid down without being guilty of any hypocrisy; for this arrogant man was sincerely and profoundly impressed with a sense of his own talents. It is not an uncommon thing to see a woman passionately in love with a man who has not one particle of love or admiration, or even respect, to bestow upon any creature in the world but himself; whose whole worship is paid at his own shrine; and who,

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of color and some I may have had a general idea, and to the eyes of all indifferent persons, appears scarcely to put a decent veil over his heartless and ignorant contempt of the being who loves him ardently, and of the whole sex to which she belongs. Such a man was Abelard; such a woman was Heloise. It is certainly far from evident that Abelard ever loved Heloise at all. Heloise herself, constitutionally the victim of vehement passion, had more than mere misgivings on this subject; and in a very remarkable passage in her first letter she reproaches Abelard with having neither friendship nor love for her; "and this," she adds, "my dearest, is not so much my thought as that of all others."

"That Heloise ardently loved and generously loved Abelard, there is no room to doubt. Hers was a better nature; and it is to be regretted that in their attempts to palliate the hateful selfishness of her seducer, most of his biographers have done great injustice to his victim. Her expressed desire to be considered the mistress rather than the wife of Abelard, after their secret marriage, has been represented as an effusion of diseased licentiousness. But Heloise may surely claim to be judged by reference to the opinions of the age in which she lived. To have been avowedly a married priest, would have ruined the worldly prospects and crossed the ambition of Abelard; while to have kept a mistress or any quantity of mistresses, would have been no bar to his sitting in the chair of St. Peter, and acting as the Vicar of God."

The variety of female portraits suggest some amusing and interesting disquisitions on beauty and other attractions of the sex. In the chapter on the beautiful Theodora, the profligate wife of the Emperor Justinian, the following remarks occur on the comparative merit of slenderness or fullness of figure. The *embonpoint* of Theodora being mentioned, the author thus digresses:

"Stoutness of figure, as it has certainly been the taste of Asia and Africa, has not escaped admiration in Europe. I have met with few commendations of slenderness in European writers. Chaucer indeed tells us of Alison, the carpenter's wife, that

"Fayre was this yonge wif, and therewithal

"As any wessel hire body gent and smale."

and he seems to describe a modern lady of New York as travellers have painted her, when he adds:—

"Wassing she was as is a jolly colt;

"Long as a mast and upright as a bolt."

"On the other hand, in a great variety of European writers of different nations and ages, the *embonpoint* enters into the description of a beauty. In the *Cent Nouvelles Nouvelles*, it almost uniformly forms an element in the charming women mentioned. In the third novel, the miller's wife is 'very beautiful and *embonpoint*'. In the twenty-first, the abbess is described as 'beautiful and young and *embonpoint*'. It is true that in some other instances in these tales, the expression *embonpoint* is evidently taken to mean 'well made,' generally speaking; but this only makes the proof stronger that stoutness was considered to be handsomeness, just as we find that the Saxon passion for fair hair and fair complexions has made the English word 'fair' a synonyme for beauty.

"The Queen of Navarre—who, however, borrows much of her phraseology from the *Cent Nouvelles Nouvelles*—speaks usually in the same way of her beauties. In her eighth novel, the jealous wife asks her husband if it is the beauty and *embonpoint* of her servant-maid that have seduced his affections from her. In the fifteenth novel the wife ridicules the bad taste of her faithless spouse for loving a lady who is thinner and less beautiful than herself; and in the twenty-fifth, the wife of the advocate of Paris is described as 'very beautiful in the face and complexion, and still more beautiful for her figure and her *embonpoint*', (fort belle de visage et du teint, et plus belle encore pour la taille et pour l'*embonpoint*.)

"These are pictures of women drawn by a woman, and they show that the pious Queen of

Navarre concurred in that taste which I believe has been the general taste in France to the present day. It was distinctly the taste of Brantome, and his taste was undoubtedly the fashionable taste of his time. Montaigne also describes the arts which were used by the ladies in his day to give them selves a false appearance of stoutness."

In the character of Lucrezia Borgia there are some points noticed worthy of being considered in estimating her character:—

"The character of Lucrezia Borgia has laboured with the mass of readers, from her own day to ours, under terrible stains; but she has not wanted her defenders, and even eulogists. The greater part of her life appears, in wicked times and in wicked places, to have been passed in all outward decorum, decency, and dignity. Ranke quotes from a contemporary report of the Ambassador of Venice to the Court of Rome, a passage about Lucrezia, in which she is called 'wise and liberal'; and as her great natural abilities and talents have not been questioned, she is, taking her at the worst estimate that has been formed of her, entitled to this eulogium. Her personal beauty and her moral character have both gained something with posterity by her generous patronage of literature, and particularly of poetry; for a poet who knows his craft, will praise anything or anybody, if he is well paid for his panegyric. It is more to her true glory, that her counsel, her influence, and the free use of her purse, were all given to the establishment and diffusion of the art of printing in Italy."

"There was wisdom, as well as liberality and enlightenment in this. The patronage of printing, which in the long run, says M. Charles, corrects its own errors, was a far more unequivocal proof of her real liberality, than the giving of pensions to syphilitic court poets.

"She knew, however, what Virgil and Horace had done for Augustus; and there was something good in her desire that both her soul and her body should appear as fair and bright as possible in the eyes of a merciful posterity. She knew what liberality to men of letters had done for other famous women. She knew that canonised saints of the Church and grave bishops had praised the Christian virtues and piety of Brunehilde, 'the murderer of seven kings,' and Lucrezia's liberality was as great, and her guilt certainly not so great, as that of the ancient Frank queen. Though Mr. Roscoe's defence of the perfect innocence of Lucrezia may not be wholly satisfactory, still there is room left for disbelieving the more revolting charges which have been heaped on the memory of this woman.

"If, however, the extreme guilt and the extreme beauty of Lucrezia are questionable, the atrocious crimes and the singular beauty of her brother, Caesar Borgia, are not in the least doubtful. Contemporary history declares that this horrible monster, who, in a Christian age and country, renewed by his crimes the memory of the Roman Commodus, whom he resembled in strength and personal attractions, was the most beautiful young man in the world; comparing him in this respect with Ferdinand, King of Naples, celebrated at that time for his great personal comeliness, and giving the preference to Borgia. He was an Achilles, tall and graceful in person, and beautiful in the face, and, like Achilles, of prodigious strength—a Hercules and Adonis united. Yet it must be doubted if his face could have any of that moral beauty, which appears in the countenances of men who get no credit for comeliness, though Borgia might present a beauty nothing less than that of 'archangel ruined.'

"Pope has adopted the name of this monster as descriptive of the height of incarnate wickedness; and I am afraid that the name of Borgia, borne by the father Alexander and the brother Caesar, has an air of blood, of poison and of sensuality about it, which throws a black cloud of prejudice around the memory of Lucrezia, the daughter and sister.

"In the loathing and horror which this very name produces, it appears to be entirely forgotten that in St. Francis Borgia the Church of Rome has canonised a man of rank with the humility of a

true follower of Him who was born in a manger, a saint with all innocent and virtuous accomplishments; a wit and a scholar, and one who is to be honoured with Xavier and Borromeo, as amongst the most amiable of men.

"After the death of Lucrezia, her third husband, Duke Alfonso of Ferrara, married a poor country girl of extraordinary beauty. All who have seen any pictures, are familiar and delighted with that charming portrait by Titian, which has been multiplied by copies more than, perhaps, any other of his works—representing a young and very fair woman twining her luxuriant yellow hair. This is believed to be this peasant girl, Donna Laura, the second wife of Alfonso.

"Titian," says Mrs. Jameson, 'painted her several times, *e nuda e vestita*. I have never seen in any gallery a portrait by Titian recognised as the portrait of Donna Laura; but for several reasons, on which I cannot enlarge in this place, I believe the famous picture in the Louvre styled *Titian's Mistress*, to be the portrait of this peasant duchess.'

Of the learning and research of the author a favourable idea will be given by transcribing a few sentences of his portrait of *Aesop*:

"There are certain great persons in history regarding whom the traditions of fable and poetry, and the assertions of plain falsehood, have triumphed in the vulgar belief of ages over the most authentic records and the most complete evidence. That Homer was a beggar; that Belisarius became both blind and a beggar; that Shakspere had no classical learning; and that *Aesop*, the fabulist, was a dwarf, with a hump on his back, are at this moment historical facts with, perhaps, ninety-nine out of a hundred who have heard of these illustrious men.

"The name of *Aesop* is amongst the most renowned that have come down from antiquity. His era is some time about five or six hundred years before Christ. He stands somewhere between Homer and the great age of Grecian literature. The story of his deformity is of comparatively modern origin, even if the broad assertion of Bentley, who holds that it was first sent forth to the world by Planudes, a Byzantine monk of the fourteenth century, should be found to be untenable.

"Of Planudes, Bentley says, with characteristic politeness, 'that idiot of a monk has given us a book which he calls 'The Life of *Aesop*', that perhaps cannot be matched in any language for ignorance and nonsense.' It is somewhat curious to find Bentley resenting more warmly than he does all the other fictions in the monk's work the unfavourable representation which it gives of *Aesop*'s person. 'But of all his injuries to *Aesop*, that which can least be forgiven him, is making such a monster of him for ugliness; an abuse that has found credit so universally, that all the modern painters since the time of Planudes have drawn him in the worst shapes and features that fancy could invent. It was an old tradition amongst the Greeks, that *Aesop* revived again and lived a second life. Should he revive once more and see the picture before the book that carries his name, could he think it drawn for himself or for the monkey, or some strange beast introduced in his fables?'

After describing the able criticism of Bentley on the life of *Aesop*, by Planudes, Mr. Bruce continues:—

"Upon the whole, Bentley has been successful in relieving *Aesop* of the hump which the almost unanimous voice of mankind in modern days had fixed on his back, and the evidence brought to prove that he was really handsome is certainly respectable.

"From the time that the ugliness of *Aesop* was asserted in the romance of Planudes, till Bentley attacked and demolished the credibility of the story, the belief that *Aesop* was a deformed dwarf appears to have been universal even amongst the learned. Lord Bacon makes use of this belief in his 'Essay on Deformity.' The author of 'The Anatomy of Melancholy' also assumes it as a fact. Ritterbusch, in his Commentary on Phaedrus' Fables, while his attention must have been called to the history of a

*Aesop*, in noticing the line where Phaedrus says he has known many excellent persons with ugly faces (*a turpi facie multos cognovit optimos*), gives *Aesop* as his first instance of a good man with a deformed person. Bayle, who takes every opportunity of extolling the gifts of the mind over those of the body, tells us that intellect is able to overcome, in the eyes of a beauty, the ill effects of ugliness; '*Aesop*', he says, 'the most ugly of men, nevertheless touched the heart of Rhodope.'

"It is somewhat remarkable that the old Scottish poet, Robert Henryson, writing between 1500 and 1508, in his Prologue to his Fables, which are full of poetical beauty, represents *Aesop* appearing to him in a dream—not as a little hunchback, but as 'the fairest man that he had ever seen,' and of stature large.

"It may be worth mentioning, that Dr. Blomfield (in the 'Museum Criticum') asserts that the life of *Aesop*, attributed to Planudes, is more ancient than his time. But what is more to the purpose, in proving that Bentley is so far wrong, though substantially in the right, is this: the Rev. Mr. Dyce, in his annotations on Bentley's works, quotes Huschke, a German critic, as referring to a passage in the orations of Himerius, a writer of the fourth century, in which *Aesop* is spoken of as ugly. Himerius thus becomes an authority upon the question of ugliness, standing midway between *Aesop* and Planudes, and reducing the wide waste of two thousand years to one thousand. But the evidence adduced by Bentley, that *Aesop* was not ugly, is still, I think, nearly conclusive.

"The notion that *Aesop* was ill-favoured and deformed, may have originated in the vulgar belief in the wisdom of hunchbacks and crooked persons; a belief which is prevalent amongst those persons themselves, affording them more than solace for their ungainly exterior. Lord Bacon is perhaps not far wrong when he says that 'all deformed persons are bold.' First, as in their own defence, as being exposed to scorn; but in process of time by a general habit. Also it stirs them in industry, and especially of this kind, to watch and observe the weakness of others that they may have somewhat to repay."

"The renown of *Aesop* has been such as might satisfy any ambition. The Athenians, we have seen, erected a public statue in his honour. Socrates versified some of his fables, while lying in prison awaiting the executioner. Luther held these apologetics to be next in value to the New Testament. And the children in all civilized countries at this day seek pleasure and wisdom in them."

One other short quotation only we give from the portrait of Zenobia, whose one failing among so many rare and noble virtues is thus referred to. The passages show the variety of illustrations from ancient and modern biography which Mr. Bruce has ever at hand:

"It is somewhat remarkable that Gibbon, one of whose great weaknesses was the pleasure which he felt in speaking to the discredit of women, and who, in the history of this very Zenobia, has founded a censure of the sex not merely unjust but at direct variance with truth, has omitted all notice of the vice of drunkenness with which Zenobia has been charged, and of which there is little doubt that she was really guilty. It is true that Pollio tells us her reason for drinking; but both men and women readily find reasons, quite satisfactory to themselves, for indulging in their darling sins. The jolly English Churchman, who has enumerated in three Latin verses the five reasons for drinking, has judiciously made reason fifth so broad as to include in it anything that any person at any time may be pleased to consider as a reason. The famous lines are by Dean Aldrich:

"Si recte menami, cause sunt quinque bibendi,  
Hospitis adventus, praesens siti antiqua futura,  
Aut vini bonitas, aut quelibet altera causa."

We have quoted enough of Mr. Bruce's sketches to show that his work is one which will please the classical scholar and the stu-

dent of history, while it also contains entertaining and instructive matter for the general reader.

*Ballads from Herodotus.* By J. E. Bode, M.A. Longman and Co.

THE remorseless researches of modern critics threaten to turn into what they call *myths* all the most romantic scenes of ancient history. What Niebuhr and his followers have done to Roman history it is melancholy to consider. The ingenious reclamations of an Italian professor, in lectures delivered in London, against the Niebuhrian school, we had occasion lately to report. But though Romulus and Remus, Numa and Tullus, Tarquin and Lucretia, Manlius and Scrofa, were for ever banished from authentic prose, their names will still flourish in immortal verse. The 'Lays of Ancient Rome' would now please as much if all the early annals were acknowledged to be fabulous. The same may be said of many of the stories that are found in Herodotus. It was the intention of Mr. Bode to have introduced his 'Ballads' in a framework of narrative verse, purporting to be 'The History of Herodotus as read by himself at the Olympian Games.' His enthusiasm received a sad check on reading, in Bishop Thirlwall's 'Greece,' that "it is doubtful whether Herodotus ever read his History at Olympia at all." The more ambitious plan of a consecutive poem was then abandoned, and a preliminary piece given, as a kind of Herodotean dirge over the progress of a too-sifting incredulity.

The long ballad metre is skilfully used in most of the translations, of which we give, as an example, the First Part of the Purple Cloak; or, the Return of Syloson to Samos:

"The king sat on his lofty throne in Susa's palace fair;  
And many a stately Persian lord and safrap proud was  
there;

Among his councillors he sat, and justice dealt to all;  
No suitor e'er went unredrest from Susa's palace hall.

"There came a slave and louted low before Darius' throne;  
A wayward traveller waits without, he is poor and all alone;  
And he craves a boon of thee, oh king! for he saith that he  
has done."

Good service in the former days to Hystaspes' royal son."

"Now lead him hither," quoth the king, "no suitor e'er  
shall wait,

While I am lord in Susa's halls, unheeded at the gate;  
And speak thy name, thou wanderer poor, I pray thee let  
me know

To whom the king of Persia's land this ancient debt doth  
owe."

"The stranger bowed before the king, and thus began  
to speak;

Full well I ween his garb was worn, and with sorrow pale  
his cheek;

But his air was free and noble, and proudly flashed his eye,  
As he stood unknown in that high hall, and thus he made  
reply:

"From Samos came I, mighty king, and Syloson my name;  
My brother was Polycrates, a chief well known to fame;  
That brother drove me from my home—a wanderer forth  
I went;

And since that hour my weary soul has never known content.

"Methinks I need not tell to thee my brother's mournful  
fate:

He lies within his bloody grave—a churl usurps his state;  
Maendrius lords it o'er the land, my brother's base-born  
slave—"

Restore me to that throne, oh king! this, this the boon I  
crave.

"Nay, start not, let me tell my tale,—I pray thee look on  
me,

And, prince, thou soon shalt know the cause I ask this boon  
of thee:

Round Persia's king a bristling ring of spearmen standeth  
now;

But, when Cambyses wore the crown, a spearman poor  
wast thou!"

"Remember not, oh! king, the hour, when in fair Memi-  
phis town,

Upon the day ye won the fray, thou wast pacing up and  
down?"

The costly cloak that then I wore, its colours charmed thy  
eye,—

In truth it was a gorgeous robe of purple Tyrian dye.

"Let base-born peasants buy and sell, I gare that robe to  
thee;

And for that gift on thee bestowed grant thou this boon to  
me.

I ask not silver, ask not gold,—I ask of thee to stand

A prince once more on Samos' shore, my own ancestral land."

"Oh! best and noblest," cried the king, "thou ne'er shalt  
rule the day

When to Cambyses' spearmen poor thou gavest the cloak;

away;

The faithless eye each well-known form and feature may  
forget;

But the deeds of generous kindness done the heart remem-  
bers yet.

"To-day thou art a wanderer sad,—but thou shalt sit ero-  
long

Within thy fair ancestral halls, and hear the minstrel's song;

To-day thou art a homeless man,—tomorrow thou shalt

stand,

A conqueror and a sceptred king, upon thy native land,

"A cloud is on thy brow to-day, thy lot is poor and low;

To all who gaze on thee thou seem'st a man of want and woe;

But thou shalt drain the bowl ere long within thy own

bright Isle,

A wreath of roses round thy head, and on thy brow a smile!

"And he called the proud Otanes,—one of the Seven was he  
Who laid the Magian traitor low, and set their country free;

And he made him man a gallant fleet, and sail without delay

To the pleasant Isle of Samos in the fair Icarian bay.

"To place you chief on Samos' throne, Otanes, be thy care!

But bloodless let thy victory be—his Samian people spare:

For thus the generous chieftain said, when he made his

high demand,

I had rather still an exile room than waste my native land."

The Story of Psammenitus, the captive Egyptian king, is suitably and simply told:—

"He sat unsculpted and uncrowned  
Before his city's gate,

His fellow-captives ranged around;

That monarch desolate!

"Twas but of late in yonder towers

He held unchallenged sway;

A prince amid his kingdom's powers—

"Alas! how changed to-day!"

The guards of Persia's victor lord

He in that momentous ring,

To watch each glance and note each word

Of Egypt's captive king.

Darkling he sat, while onward came,

In servile garb arrayed,

Ob sight of sorrow and of shame!

Old Egypt's royal maid,

To fill her urn of yonder spring—

Such was her lord's command,

She goes, the daughter of a king,

With all unloved hand.

The father sees his child pass by,

The maid he loved so dear;

Bent upon earth his steed-like eye

He doth not shed a tear.

Another mournful band comes on,

With step and brod of gloom;

Among them walks his only son,—

He goes to meet his doom.

His hands are bound, his head is bare,

Death's chill is on his brow!

Yes! 'tis thy child, thy kingdom's heir—

Weeps not the captive now?

Loud rose each father's piteous cry,

His son's dark fate to see;

But Egypt's monarch's eyes are dry,

No tear to shed has he.

When lo! an aged wanderer past

That scene of sorrow by;

And upward for a moment cast

His melancholy eye.

His garb with age and travel torn,

His tall form earthward bent,

With listless step and look forlorn

He begged from tent to tent.

Why doth the monarch sudden start,

Why beat his careworn brow?

The pent-up fountains of his heart

Why are they bursting now?

Through want and sorrow's grim disguise

His ancient friend he knew;

And from his eyes the sad surprise

The imprisoned tear-drops drew,

Straight to Cambyses' throne of state

The tale of wonder came:

"He wept not for his son's sad fate,

Nor for his daughter's shame;

It seemed his heart was all grown cold

Such sights unmoved to see;

But for yon beggar poor and old

His tears flow fast and free."

Marvelled the Persian at the tale,

And straight he bade them go

And ask of yonder captive pale

The secret of his woe.

The captive monarch bowed his head,

And mournful made reply:

"And ask'st thou, Cyrus' son, 'be said,

'My sorrow's mystery?'

The sad philosophy of grief,

Taught in misfortune's school,

Hails the eyes' dew a sweet relief

The burning heart to cool.

[July 16]

For common sorrows tears may flow,  
Like these that stain my cheek;  
But, prince, there is a depth of woe  
That tears can never speak.  
To see my comrade's cheerless state,  
The friend of happier years,  
I weep—but oh! my children's fate  
Lies all too deep for tears.  
Far in the heart's most secret shrine  
Those springs of sorrow sleep;  
Who bends 'neath woes as dark as mine  
Must grieve—he cannot weep."

We have room for only one other extract, a few lines from the long and spirited account of the battle of Thermopylae:—

"Thrice sprang king Xerxes from his seat,  
All panic-struck was he;  
He feared his myriads would be beat  
By Sparta's hundreds three.  
'Oh! Sparta's king, thy words were truth,  
Groaned forth the monarch then,  
Full many are my troops in sooth,  
But very few men.'

"That morn the Greeks with spear and lance  
Flung back the Persian charge,  
And now into the plain advance  
To fight them more at large;  
That noon the Greeks with lance and blade  
Have forced the Persian back,  
But, ere the morrow's charge was made,  
The foe had won the tract.—  
The little track that led on high,  
To few but plunderers known,  
Between the mountains and the sky—  
They found it not alone.  
Now freshly cursed to endless time  
Be Ephialtes' name!

"Sparta spread, ye winds, from clime to clime  
The record of thy shame—  
The brave who dared the brave betray,  
The brave who knew no fear;  
Who showed the Persian foe the way  
To slay them at their rear!

"'Twas eve, and here and there a lamp  
Was glimmering on the strand,  
When from the foes' exulting camp  
Marched the Immortal band.  
The livelong night their course they sped,  
And with the morning light,  
High o'er the doomed Three Hundreds' head,  
Stood on the oak-clad height."

The subject has tempted us perhaps to devote more space to Mr. Bode's book than its mere poetical merits might claim; but good translations from classical authors are always more acceptable to us than second-rate or commonplace original poetry. Mr. Bode has given correct and spirited versions of some of the interesting episodes in the history of Herodotus.

#### NOTICES.

*Sonnets and Miscellaneous Poems.* By James Cochran, Johnstone and Hunter.

THE construction of sonnets requires some ingenuity, and is found difficult by most writers on first attempts, but by practice a mechanical dexterity is acquired, and they may be turned out as rapidly as the Latin hexameters and pentameters of a well-drilled schoolboy. Mr. Cochran seems to have attained this facility, for he gives about a hundred and twenty sonnets on every conceivable subject, from 'Mont Blanc' down to 'Regent Street, London.' The first is a sonnet upon—

#### "THE SONNET.

"The Sonnet is the cherished rose de Meux  
Of poetry, all perfect in its kind,  
Albeit small. It is a cameo,  
Of size just fitted on the heart to bind.  
The poet, and initiated know,  
And they alone, the beauties of this gem,  
The choicest in the Muse's diadem,  
Whose classic form we to Italia owe.  
It is an oratory off the aisle  
Of the cathedral epic interlaced  
With ornaments elaborate, yet chaste,  
And not unworthy of the grander pile.  
It is a dome, whose just proportion vails  
Its amplitude, and seemingly curtaile."

The reader may be curious to see what poetry is made out of Regent-street. Mr. Cochran certainly makes the right lines rhyme, but, with correctness of form, the poverty of spirit is sadly apparent:—

"Heavens! what a scene of splendour and of dash!  
What seeming maze, and yet what perfect order!  
We feel as if upon destruction's border  
The crowd were treading; we have seen the flash,

And, breathless, look, expecting the loud crash;  
Yet all moves on harmonious as the spheres:  
Coach, chariot, cab, appears, and disappears,  
And prancing horseman with gay plume and sash;  
The lumbering dray with horses huge, the van,  
And omnibusses—count them if you can!  
Heavens! what a sight! and yet to ponder well,  
The scene has less of grandeur than of gloom,  
For, viewed aright, what is this spectacle?  
What, but a vast procession to the tomb?"

Perhaps the dash, flash, and crash of Regent-street is hardly a fair subject for testing the poetical powers of a bewildered Scotchman on a flying visit, and we therefore give a more favourable specimen of a sonnet on a more congenial theme, 'To Leven Water, on a Railway being made on its banks':—

"Hail, gentle stream! They tell me thou art changed,  
That on thy banks no elegance is seen,  
Nor rural song of shepherd heard at e'en,  
As when, a boy, thy tangled groves I ranged.  
Affection knows no change, and will not know,  
In her loved object; she who day by day  
Sits by the couch of sickness, sees not grow  
Fainter and still more faint the pulse's play;  
Mistakes for coming health the hectic glow,  
Till nought is left but the cold lifeless clay:  
Even so before my eyes, year after year,  
Inroads were made upon thy rural fame,  
But I ne'er saw them till the crisis came,  
And then the change, alas! was all too clear."

Smollett's charming ode will occur to every reader:—

"On Leven's banks when free to rove,  
And tune the rural pipe to love,  
I envied not the happiest swain  
That ever trod the Arcadian plain."

We give Mr. Cochrane's absolute for many sins against taste, for his happy idea of contrasting Leven Water in its times of rural quiet and of railroad tumult.

*The Wisdom and Genius of Shakespeare.* By the Rev. Thomas Price. Second edition, enlarged. Adam Scott.

WE have pleasure in noticing a new and improved edition of this work, by far the best of the kind that has yet appeared. Many compilations have been made from the rich stores of Shakespeare's wisdom and genius, but none on the same plan and with the same success as that of Mr. Price. As arranged by him, the work really deserves the name which he claims for it, as 'a text-book for the philosopher, moralist, statesman, poet, and painter.' Coleridge said that he greatly disliked Beauties and Selections in general, but that as a proof of his unrivalled excellence, he should like to try Shakespeare by this criterion. The attempt has been made by Mr. Price, and has not failed in his hands. The contents are arranged under the heads of Moral Philosophy, Delineations of Character, Paintings of Nature and the Passions, Aphorisms, and Miscellaneous. An alphabetical index renders reference easy. Mr. Price gives special attention to the ethical precepts of the great dramatist, and he dwells with satisfaction on the proofs of his mind having been deeply imbued with the knowledge of Divine truth, and with the pure morality of the gospel.

*Odes and Poems.* Bath: Binns and Goodwin.

THERE are some good pieces in this volume. In the poem on 'The Statue of Joan of Arc,' the compliment to the accomplished and pious daughter of Louis Philippe, the sculptor of the statue, is most gracefully turned:—

"So stands the statue, in that place of kings,  
Of her whose fame through wondering Europe rings,  
Of her whose deeds have thus a dearer fame  
Earned from all times and found a gentler name,  
Since in the land where once she quelled its foes  
A mild Maid of Orleans arose,  
Whose thoughts serene tracked the heroine's way  
Through faith, and danger, triumph, and dismay,  
And called her spirit from the starry plain  
To breathe and live in deathless stone again.

"She, too, whose hand this form with art attired,  
From kings descended, and by heaven inspired,  
While forth she looked into the fair bright time  
Of life with faith and confidence sublime,  
Like her, from all the enthusiast's soul revealed,  
Thus unto effort and her arm appealed,  
To prove that often in her lonely hour  
A light from heaven descending to her bower  
Showed every impulse, prompting her to high  
And glorious aims, an impulse from the sky,  
That called her forth by a celestial sign,  
To blend her name, fair prophetess, with thine."

The author ought not to have attempted the 'Ode on the Mummy,' after the nobler lines on the same subject by one of the authors of the 'Rejected Addresses.' It is provoking a contrast which the writer should have avoided.

*Select Letters and Remains of the late Rev. W. H. Hewitson.* Edited by the Rev. John Baillie of Linlithgow. Nisbet and Co.

A MEMOIR of Mr. Hewitson was recently published by his friend Mr. Baillie, to which these volumes are supplementary. They contain selections from his correspondence, and from his manuscript papers. The short private journal ought to have been omitted. The publication of diaries and memoranda intended for private use, above all on spiritual subjects, is generally to be condemned. We feel this more on reading in a note that the journal was never seen by any one till after Mr. Hewitson's death. The selections from the sermons and the theological notes, and the fragments and aphorisms, are very interesting and profitable reading, and sustain fully the high impression of the acuteness and learning as well as the piety of the author, as derived from the memoir of his life.

*Indications of the Creator; or, the Natural Evidences of Final Cause.* By George Taylor. New York: Scribner.

THE title of this volume, suggested apparently by that of the 'Vestiges of Creation,' sufficiently indicates its nature and contents. It is the best American book on the evidences of natural religion with which we are acquainted. With science in its various departments the author shows himself familiar, and he makes judicious application of his knowledge to the illustration of theology. The work is divided into five parts, in which the Nebular Hypothesis, Astronomy, Geology, Comparative Physiology, and Physical Geography, are severally treated. On geology he enters into most details, and gives a very interesting and instructive review of its principles and discoveries in connexion with the evidences of design, and in illustration of the divine attributes of power, wisdom, and goodness. It is a well-argued and well-written treatise, equally to be commended for its scientific information and its literary style.

*The Magnetism of Ships, and the Mariner's Compass.* By William Walker, Commander, R.N. Piper, Brothers, and Co.

THE subject of the induced magnetism of ship, and the influence it exerts on the mariner's compass, is one of vast importance. The amount of loss every year, from errors of course arising from this cause, is startling to those whose attention has not been directed to the official reports of cases such as are described in this volume. It is enough to say of Mr. Walker's treatise, that it is the only practical elementary book on the subject, and that it is a most complete and able work on this difficult and important branch of navigation.

#### SUMMARY.

FEW events in English naval history have excited more interest than the 'Mutiny of the *Bounty*'. Europe had been previously filled with accounts of the wonderful discoveries of Captain Cook in the Pacific Ocean, and in 1787, Captain Bligh, who had been sailing-master with the great navigator in the *Resolution*, was sent to Otaheite in H.M.S. *Bounty*, to explore the southern seas, with the special mission of conveying plants of the bread-fruit-tree to the West Indies. The story of the mutiny of the crew, and the settlement of some of them, with Otaheitan women, on Pitcairn's Island, is well known in history. From time to time, reports of the Pitcairn islanders, the descendants of the mutineers, have been brought home by voyagers in these regions. Of these reports the most pleasing feature has been that the inhabitants of the island were remarkable for every Christian virtue,—testimonies to this effect being given by all who have visited them. It appears that one of the mutineers had saved a Bible and Prayer Book, the study of which in his declining years had brought new life and light into his mind, and he set himself

to instruct the rising generation in Christian truth and morality. His labours were blessed, and the good seed thus sown brought forth abundant fruits of righteousness and of happiness. When old John Adams died, his post as instructor was filled by George Nobbs, formerly a midshipman in the British navy, and afterwards a distinguished officer in the Chilean service, under Lord Cochrane, now the Earl of Dundonald. After many adventures, Mr. Nobbs, hearing of the people of Pitcairn's Island, was so struck with the description that he resolved to go and spend the remainder of his life amongst them. He went there in 1828, since which time he has acted as pastor, surgeon, and schoolmaster to the inhabitants. Last year he came to England, with the view of obtaining regular ordination as a clergyman, and he has returned to minister in sacred things among the happy islanders. He was cordially received by many public persons during this visit to England, and the Queen and Prince Albert took much interest in the islanders as they were described by their pastor in an interview at Osborne-house. The island is under the protection of the British flag. Some French Popish emissaries lately landed, but they found the people too well instructed to admit of the same mischief being done as in some of the other isles of the Pacific. The people pointed to the British flag and desired their unwelcome visitors to depart. The Society for Promoting Christian Knowledge have liberally allowed an annual grant to the pastor of the Pitcairn islanders. A little volume by the Rev. Thomas Boyles Murray, M.A., secretary of that Society, entitled *Pitcairn Island*, gives a detailed account of the island, the people, and the pastor, with a historical sketch, commencing with the story of the mutiny of the *Bounty*. It forms one of the series of works published under the Christian Knowledge Society's Committee of General Literature and Education. It is a book of most interesting and profitable reading.

A medical and dietetical book, *The Memoirs of a Stomach*, contains many sensible and practical hints in a humorous and allegorical narrative. The authority for personifying the stomach is as old at least as the time of Coriolanus or *Aesop*, with the fable of the 'Belly and the Members,' and the chemical legends of *Archaeus*, by Van Helmont and his followers, have perpetuated the idea. Under the guise of the autobiographical recollections of a minister of the interior, the influence of the stomach on general health is described, and practical counsels given. Another medical book of more general application is *The Health-Guide*, by Dr. Butler Lane, a popular handbook of medicine and surgery, for the use of families, emigrants, and others unable to avail themselves of professional advice. Dr. Lane's book contains in reasonable compass a great amount of valuable practical information on the subjects of preserving or of restoring health.

An educational treatise, *The Book of French Verbs*, by A. F. Gentili, is intended to simplify the work both of teachers and learners in regard to the accidence of verbs, regular and irregular, in their various forms, moods, and tenses. The subject is treated with a fulness not attainable in an ordinary grammar, and the book may be commended for its clearness and completeness, and for its methodical arrangement.

On the 'Eastern question' various political pamphlets are published, *Russian Turkey; or, a Great Empire the inevitable solution of the Eastern Question*, a letter to Lord John Russell, by G. D. P. By another author the establishment of a Greek empire at Constantinople is advocated, in a pamphlet on *The Eastern Question, and the Restoration of the Greek Empire*, by An Inquirer.

**LIST OF NEW BOOKS.**

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 Bogie's Switzerland, &c., 12mo, cloth, 3s. 6d.  
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 Calderon's Six Dramas, Transl. by Fitzgerald, 12mo, 4s. 6d.  
 Calderon's Six Dramas, 2 vols. post 8vo, cloth, 41s.  
 Collier's (J.) Scripture Explained, 12mo, cloth, 1s. 6d.  
 Family Tutor, Vol. 5, crown 8vo, cloth, 2s. 6d.  
 French Royal Descent of Nelson and Wellington, 12mo, 3s.  
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 Peel's Speeches, 4 vols., Svo, cloth, £2 2s.  
 Ruskin's Stones of Venice, Vol. 2, royal 8vo, cloth, £2 2s.  
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 Thornton's (W.) Householder's Manual of Prayers, 12mo.  
 Three Weeks in Palestine, new edition, 16mo, cloth, 2s.  
 Turner's Analysis of the History of Greece, 16mo, sd. 2s.  
 — (S.) History of England, 4 vols., new edit., 2*nd* 10s.  
 Vaughan's (C. J.) Harrow Sermons, 8vo, 2*nd* series, 12s.

PROFESSOR OWEN ON THE AZTEC(?) CHILDREN.

To our brief notice of the communication read at the Ethnological Society on the 6th July, we have now to add the following, as the chief results of Professor Owen's examination of the so-called Aztecs. Their pure deep olive complexion, without admixture of the reddish or yellowish *rete mucosum* characteristic of the Indian races, indicates them to be of Spanish-Mexican parents; the long, glossy, jet-black hair, curled in natural ringlets, is still more opposed to the idea of the children being of pure Aztec or Indian-Mexican origin. The complexion being lighter upon the trunk than upon the face, hands, and feet, indicates that the children had been clothed from infancy. The state of the dentition shows the boy to be about 11 years old, and the girl about 7 or 8 years. The chief peculiarities in these children are the abnormal arrest of development of the general stature, and the special arrest of development of the brain and brain-case, producing a size and shape of head like that in hemi-cephalous monsters. The absence of the power of continuous conversation, the paucity of terms, the want of power to connect the noun with the verb in a definite proposition, and other signs of the inferior intellectual condition of the children, accord with this malformed state of the brain. Professor Owen detected other indications of a malformed state in the boy—viz., the congenital absence of one of the joints of the little finger in each hand; and a contracted state of the elbow-joint in both arms. The height of the boy is 36 inches, and his weight is 23 lbs.; the height of the girl is 31 inches, and her weight 20 lbs. The pulse in both is 80 per minute, becoming more rapid on exertion.

The Professor's general conclusion is that these children are not the representatives of any Aztec or other Indian race, but accidental instances of arrested growth and development of particular individuals, either of pure Spanish-Mexican origin or with some slight admixture of Indian blood.

JUDGE KENNEDY ON THE AZTEC(?) CHILDREN.

Lincoln's Inn, July 12.

ASUCH KERNEEY OR THE NAME(.) OF CHIEF.

In a report given in a contemporary periodical of last Saturday of the proceedings at a meeting of the Ethnological Society, on the 6th inst., when the two (so-called) Aztec children now exhibiting in London were introduced, I find some observations I made on the occasion repeated so as to convey a different impression from what I intended, and I should therefore feel obliged by your allowing me the means of making known, for those who are interested in the question, a more correct account of the opinions I expressed.

Having been directly, though unexpectedly, called on by the President, Sir B. Brodie, as one who had travelled in the country whence the children were said to have been brought, to give my opinions on the subjects discussed in the papers read by Mr. Cull and Professor Owen, I stated in substance.—

1. That having for many years held the office of Her Majesty's Judge at the Havana, I had taken advantage of being in the neighbourhood, before returning to England in 1851, to visit Yucatan and the neighbouring countries, for the express purpose of examining the ancient remains found there, and

so to verify my conjectures as to the race of the people by whom they had been originally built.

2. That to qualify myself for this task I had for some time previously endeavoured to obtain some knowledge of the Maya, the language of the native Indians of Yucatan, in addition to the knowledge I already possessed of the Spanish, without which travelling in those countries would be of an unsatisfactory character.

3. That having thereupon proceeded to Belize, where I stayed nearly a fortnight, making preparations and inquiries on every side as to the best means of prosecuting the objects I had in view, I had gone over part of the same ground said to have been taken in 1848 by Mr. Huertis, of Baltimore, and Mr. Hammond, from Canada, in the history given by the exhibitors of the children as accounting for the means by which they had been brought from their native country, those two gentlemen, it being stated, having gone to Belize, and thence down the coast to a place they called Iximaya, where they were reported to have been killed.

4. That as these gentlemen, Messrs. Huertis and Hammond, were both said to have been possessed of ample means, and one to have been a British subject, I thought it strange, as the fact was that I had had no information whatever at Belize or elsewhere of any such travellers having preceded me, though I had followed them so shortly after with the same object in view; and I felt assured, if the story were true, that I must have met with some one in the course of my inquiries who would have told me of them.

5. That with regard to the mysterious city referred to by Mr. Stephens, for which those gentlemen were said to have gone in search, I had been informed by the Commandante of St. Thomas, a fort of the Republic of Guatemala, where the Belgians have lately formed a settlement, that there is certainly existing a large city from twelve to eighteen days' distance, journeying from that place, in which the natives live in primitive independence, being Lacandones, a race known to the first conquerors, as fully treated of by Sotomayor. He represented them to have a great jealousy of strangers; so much so, that even in their commercial intercourse they will hold no direct communications with them. The articles brought for sale or exchange he said were always to be left at a particular spot, where the equivalents offered for barter were then placed alongside them, when the natives, haying in their turn retired, the parties who brought the goods are to come and accept the offers, or if they do not consider them sufficient, then to leave them again for a better offer, which, if the others do not choose to make, they may take them away or accept the offer. This mode of dealing I observed was as old as Herodotus, though I did not suppose my friend the Commandante had taken it from him to make up a tale for me.

6. That this city, which is also referred to by Gage who was there 200 years since, was, therefore, I had no doubt, still to be found, though I did not believe it would prove to be of any extraordinary size or character, if found, for the elucidation of ethnological or antiquarian inquiries; and as to the representations of it given by the exhibitors, I considered them not to be relied on, especially as speaking of its domes and minarets, when we know that domes and minarets are not of the distinguishing style of the architecture of the country.

7. That with regard to the children, they seemed to me to resemble those of the mixed races I had seen all along the coast; and I agreed fully with the opinion expressed by Professor Owen, whose authority is undoubtedly the highest on such a question, that they are of white race with some mixture of Indian blood, though I certainly never saw any so diminutive in size for their age, or with nasal organs so developed, the which, however, might appear large only on account of the deficiency of forehead.

8. On the whole, though I could not at once venture to pronounce such an opinion, it seems to me indubitable that the two children are of the common class of those on the coast of Central

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America, and only different from others, their falls, in being idiotic, and in being denied by nature as full physical as well as mental development. Professor Owen's opinion, that they were of European descent, was fully borne out afterwards by the acknowledgement made by the person who produced them, and who stated that they had been abandoned in the United States by Velasquez, the Spaniard, who brought them from Central America, when they had come into his hands. He acknowledged that there had also been a claim made at Philadelphia by a person named Silva or Selva to have possession of the children, he having made an affidavit that he knew the father of the children at San Salvador, whence Velasquez brought them. The truth of this assertion was not denied, and we may therefore safely receive it rather than the original romance put forward of their having been brought away so adroitly by Velasquez from the interior of Central America, and of their being children of the Kaana priesthood, objects of peculiar veneration, and types of an antique race nearly extinct, who had accompanied the first migrations of the people from the Assyrian plains! Such fictions are constantly to be met with among exhibitors as their stock in trade, but they are utterly undeserving of the attention of ethnologists.

The exhibition altogether appeared to me a painful one, of two poor creatures, to whom the common gift of reason had been denied, as evidenced by their incapacity to acquire any knowledge of English, or any language whatever, for the communication of the commonest ideas; and though it might not be expected that the Society could have expressed any formal opinion on the subject, I think there were few present who did not come to the same conclusion.—I have the honour to be, &c., *John Kennedy*.

#### MR. POPE ON THE AZTEC CHILDREN.

*London, July 19th.* I YESTERDAY visited the Aztec children, as they are called, with the view of trying them with the Maya language—the language, as is well known, of the native Indians of Yucatan—but even the fifty or sixty words that I mustered proved far too many for the occasion. The exhibition had just closed, but I was courteously permitted to see the children in a private room. They were at the moment bent eagerly, and with the most restless and even irritable energy, on trying to pull off a cloth that covered a piano; and their excessive eagerness and awkwardness in the effort were extremely remarkable,—combining the avidity of action in the ape with the incapacity of infants. It was obviously undeniable, what I had doubted, that they had never been accustomed to converse; and though acting with the same object, and on the same impulse, there was clearly neither concert nor communication of any kind between them. They tried, but did not know how, to drag off the cloth; it was done for them, and though the key-board was not unlocked, both were satisfied with pressing their hands alternately on the case of the instrument for a few moments, in rude imitation of playing; but even thus, the fingers were not in the least employed. A baby's attempt could not be more imperfect.

I repeatedly asked them in Maya, "Do you like music?" and "Can you sing?" and afterwards, when they were set to dance, "Do you dance?" But they did not even appear to hear me, often as the questions were repeated, and varied to the best of my very limited knowledge. They were gentle and docile, with all their impetuous restlessness, but heeded nothing I could say to them, even when sitting on my knee. At last I asked the younger, "Are you a girl?" Her restlessness ceased for the instant, and she bowed her head in distinct affirmative, slowly and decidedly; but all other attempts were abortive; she resumed her incessant movement.

It was much the same with the boy; he sat on my knee also, but with head, and arms, and legs, in ceaseless play. All question was vain: he neither heard nor heard, apparently. A thought

struck me, and I said in the harshest guttural tone, "Give me a kiss." The child became perfectly quiet on the instant: he raised his look for the first time to mine—a soft expression seemed on his face, which he willingly, and distinctly, advanced to mine. The next moment he was as regardless and indifferent as ever, and so remained all the time I stayed there. I tried this amiable proposition afterwards, but in a softer tone, with the young lady. Whether understood or not I cannot say, but she gently brought the back of her little cricket-ball head towards my lips, affording a mouthful of crimped wool, if I chose it. Whether this is acceptance, or refusal, of that mysterious rite, in Maya, I know not. It is not the form of either in English, I am told.

With the total disregard of all other attempts, it is remarkable, that the only two sentences uttered gutturally, were, or seemed to be, responded to by boy and girl respectively. This leaves no question, on my mind at least, that they had heard the Maya formerly, though never speaking it themselves. I did not try the Aztec, or the Toltek with them. There may be a reason, though I am ignorant of it, why Maya children should be called Aztec. I shall certainly try with this language next; but my own impression has always been, that the children are of the Toltek race; for though brought up possibly by Aztecs, these were careful to preserve every form of their Toltek masters, and even in the choice of a priestess followed the principle of the "Berecynthia mater," or Cybele. The names of all the Aztec deities I have seen are clearly Toltek, not Aztec, in derivation; and the Berecynthian name and rites belong also to the former tongue; at least, so far as my knowledge of those rites or their language extends. The latter, lost wholly to Mexico, exists in Asia.

When Campanini exhibited his Etruscan tombs in London, he showed me on one portal a painted figure which he called Charon. The boat and the Styx were wanting; but he remarked on the monstrosity of nose, skull, and chest, as utterly unlike every known delineation of man. I recalled the Tolteks for the two former, on the instant. The last peculiarity, later, was found by M. Nestor l'Hote in Egyptian tombs, on painted figures of monstrous obesity; so the *yaorepig oior* of the Boeotian shepherds in Hesiod, I think. The chimp's utterance is the Tuscan eagle-scream of Porphyry's Etruscan conversation.

The claim made by the Iximayas, of being an Assyrian colony, according to the printed narrative from Velasquez, coincides singularly with my own remarks on the reputed Aztec volume, in the "Literary Gazette," about October last, and the perfectly possible connexion with Assyria. The date, of nearly 4000 years, is no exaggeration probably, since inscriptions in my possession prove that Mexico was known to this Eastern hemisphere in the nineteenth century of the world. Again, Juarreros, Herrera, Sahagun, and others, relate that the Tolteks were idolaters, and left Egypt with Moses; but relapsing into idolatry—recall the Ethiopic Tiolt, an idol—were expelled by Joshua, "the robber Joshua" of Procopius' Canaanite Inscription, and of the Armenian Mar Ibas. How could the Spanish friars of 1520 feel interest in Egyptian descents? How could the facts they have given coincide with the testimony of inscriptions translated only within the last ten years? And how could the names of scripture, of Egypt, and of Tartary reappear in Yucatan, unless the connexion of hemispheres existed, though secretly, among those wandering masons? Their very name of Toltek, preserved throughout America, is engraved on the Phoenician relics in Africa, and its derivations are found only in Asiatic tongues.

Another point is material:—The children are clearly pigmy in race or stature, and were objects of worship, it is stated. Now, the reputed God, Phthah, in Egypt, and Thor, in Scandinavia, were pigmy. Thor's name is found, it seems, in Thebes, where the "loved of Thor" is read, as the "loved of Phthah" elsewhere. Nor is this the sole analogy, for the tale of Osiris suits the Scandinavian Hothir,

We have also the pigmy god Phthah on Phoenician prows in Herodotus, and such is the sense, philosophically, of the name. Here, then, is a reverence for pygmies, Scandinavian, Egyptian, and through the Phoenicians (?) Toltek also—identity throughout. The reverence for pygmies also is faintly, more or less, preserved in Asia. We know the restless activity of the Scandinavian Dvergar. Once more—I often found the word *silence* inscribed, as indicative of devotion, or of deity, or of a symbol of deity or devotion, with the Hermesian, though I could never ascertain if the word really meant the *thing* in this case. The enforced and educated silence of these children gives the key—perhaps, for the Toltek language being lost entirely, and always unknown to the Aztecs and other races; these, who could not give what they did not possess—the knowledge of that tongue to their children—substituted that silence, a mere form of mystery, for the mystery itself, and this was equally effective.

All these considerations give great weight to the narrative of Velasquez, as reported in the pamphlet; for he could not know, nor could not guess the connecting links of evidence. Here, I submit, is the strongest presumptive evidence. The fact of a mystic city is borne out by the name of Coahuilchingo ("L. G." Oct. 1852), the peacefulness of inhabitants, by the absence of all weapons in representations, see Stephens's "Central America." The peculiar civic guard seems something suited to the system itself—an essential portion, an indispensable sustentator, of the peaceful and unwarlike, secluded and barbarous race. The young chief's feeling at the intrusion of strangers was horror rather than terror; as if the violation of the sacred brought destruction upon the physical system. The internal evidence of the narrative seems to me, therefore, most decisive in its favour; for it unscrupulously confirms, and is confirmed by, what its writer could not possibly know. And where is the doubt? What mystery ever existed without exaggeration? and among a barbarous and superstitious race this was an inevitable necessity. The citizens traded only with the Indians of the secluded district: horses and mules came inevitably with improvement of any kind. The Spartans military, like the English, wore red, not only from the reason referred to by Pandarus in the Iliad, to conceal wounds. The colour was sacred; the Iximayas military, a guard of the sacred; the holy investiture of Ezekiel's Chaldeans; of China; of the wandering masons depicted in the caverns of Australia; of the Assyrians; and of that warlike race associated in Egypt, Persia, and Tartary, though not in England and Sparta, with the priestly class of antiquity, as masons of the second, the warlike and terrible form of initiation. The Mandans were so. Grant that the "cocks kept under ground" is a ridiculous exaggeration—grant this hypothetically alone—is not this also an Oriental tradition? Take but one instance from the Cuneiform-seeking narrative of that able and lamented traveller, Schulz, where the cock, concealed within the mountain, was to crow only on a particular ceremonial once in the year.

R. G. POPE.

#### THE ARISTOTELIAN SYLLOGISM.

In your notice ("L. G.", July 2, p. 648) of Mr. Smart's letter to Dr. Whately, I was very sorry to see a condemnation, not only of the Aristotelian syllogism, but of "the whole system connected with it." In the hope of altering an opinion for which I entertain a very great respect, I have written something on the subject, which I trust you will permit me to place, as concisely as I can, before you. The psychological fact, that whenever we reason, no matter how, on what subject, or for what end, a definite process takes place, which in all cases is precisely the same, and which may be reduced to a certain formula, must give to the examination of that process and its governing laws, waiving altogether the question of utility, an interest which the literary men should not be slow to feel, and which, having felt, he should be the first

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to acknowledge. It is not, however, on this ground that I should wish to build any arguments I may oppose to yours. Whether the syllogistic theory itself deserves the attention or the contempt with which Dr. Whately and Mr. Smart respectively treat it, is not the question I raise. It is to a collateral branch, or rather a root, of that theory I wish to direct your attention. When any syllogism is analysed it is found to consist approximately of three propositions, and ultimately of three terms; from whence arises the so-called divisions of Logic into Terms, Propositions, and Syllogism. Now, the great arguments against investigating and laying down laws for the last of these are—that we never meet it outside a logical treatise—that no man in his senses would reason in a formal syllogistic manner—and that no utility can result from describing that which, except in the mere act of being described, remains always latent and is never seen. But, supposing the truth of these arguments granted, can they, or any similar ones, be applied when it is urged that the nature and objects of terms and propositions form a proper subject for inquiry? Does not language, the only instrument of thought, consist of terms; and do we not invariably clothe in a proposition every judgment we express? That there should be something eminently useful in a classification of terms, founded on the nature of the things which they signify, and on the different modes of predication, will be obvious to any one who traces to its origin the difference between clear and indistinct apprehensions, and who investigates the connexion between the definition of a term and the law according to which it was defined. It should not be forgotten that the doctrine of predication, so important in definition and classification, and so elegant in a scientific point of view, is essentially logical, and was developed in the much abused Aristotelian school. The universal use, with very nearly their true signification, of the words genus and species, shows that this scheme has been tacitly recognised, by many who never read a page of logic, as natural and correct. It is remarkable that this, which I do not hesitate to call the most important, though it may not be the most dignified or interesting, part of the science, should have received much more attention from the Aristotelians than it has, with one distinguished exception,\* from the modern logicians. To its cultivation by the schoolmen we must attribute their accurate and truly scientific definitions, which, after centuries of criticism, have come down to us unaltered, and which present such a strong contrast to their ridiculous disquisitions and absurd ideas, when, in attempting to extend the third part of logic, they wandered beyond the domain of the science altogether. No doubt the Aristotelians treated terms and propositions more extensively than was requisite for the formal act of ratiocination. But even removing, from their analysis of these, all that is not strictly necessary for the exposition of the syllogistic theory itself—for the mere proof, not that a conclusion is true, but that it follows from certain premises—there will still remain the distribution of terms and the principal method of classifying them, together with the laws for the division and conversion of propositions. That this portion of the subject must be not only interesting, but practically useful, should hardly be denied by us, who can neither perform the process of thought for ourselves, nor communicate the results of that process to others without the aid of terms and propositions. Whether the Aristotelian syllogism is inseparably connected with an examination of these, appears to be the only question that could possibly arise; that that question would be decided in the affirmative must be obvious to any one possessing a slight acquaintance with the fundamental principles of logic. Trusting you will excuse me for occupying so much valuable space, I have the honour to be, &c. J. P. H.

Queen's College, Cork, July 6, 1853.

We gladly allow our correspondent to offer his defence of the Aristotelian syllogism, though he

\* John Stuart Mill. Perhaps Du Tien, the author of the old Oxford 'Text Book,' may be considered another.

has misunderstood us in thinking we made light of the whole system of formal logic. It is of great use in its own place, but we do not think it deserves the prominence in general education which some of its advocates, including Dr. Whately, claim for it. The 'Novum Organum' of Lord Bacon, the great text-book of modern philosophy, did ample justice to the Aristotelian system, even when pointing out its limits and its defects. Our views are thoroughly Baconian on this subject. We beg our correspondent to refer to Dugald Stewart's 'Elements of the Philosophy of the Human Mind,' vol. ii., c. 3, with the sentiments expressed in which we entirely concur.

## TABLE-MOVING.

(From the 'Brussels Herald'.)

ALLOW me, through your journal, to make some observations on Mr. Faraday's letter on Table turning, which appeared in your last week's paper, as also on the Mesmeric discoveries of our age. After an attentive perusal of Mr. Faraday's remarks on the real or pretended phenomena of table and hat turning, I confess they are by no means satisfactory to me, nor is there much more explicit reasoning in any of the writings of the French on the subject. I can speak only of those remarks which I have seen. The question does not seem to me to have been logically discussed; it should thus be stated:—a phenomenon in the—*soi disant* enlightened—nineteenth century exists which would have excited surprise in the sixteenth; to wit—from one end of Europe to the other, high and low, rich and poor, philosophers and lunatics, naturalists and mere men of the world, pass large portions of their time in sitting round a table, with their fingers placed in a particular way upon it, believing that this particular juxtaposition of their hands causes the table to revolve, as if moved by some occult and hitherto unappreciated vital force given to the circular wood called a table, and transmitted thereto through the finger ends of these experimenters. That the tables do turn is a fact. The question is, what turns them? I have myself not only seen both tables and hats turn, but perform the still more droll and inexplicable phenomenon of nodding to certain questions put by the parties. I need not here detail again Mr. Faraday's explanation, nor the able arguments of an author who replies to him, since both have appeared in the daily English journals. I shall here merely state my progressive view of the subject.

At first, knowing the tendency of whole nations and masses of mankind to fall into grievous errors of superstition, I treated the entire with ridicule. The earliest essay which I made convinced me I was wrong: engaged by a respectable party to make the experiment, the tables did turn, the hats went round, and an unexpected nutation towards a person in the company took place. This person turned pale, and assured me that it had responded in the affirmative to a most important question put by him! This is only one of a number of similar incidents which I have over Europe, similar assertions were made, and the strong argument used by Addison in the 'Spectator,' in favour of real existence of ghosts, appeared to apply to the truth of table-turning and its congenitors, mesmerism, rappings, sorcery, haunted houses, and all the whole fry of such mysterious demonstrations of invisible agency as belong to a class of obscure phenomena believed to be supernatural—namely, that they belonged to every age and clime, and were at present revived at a period of general inquiry, and prevailed over both hemispheres of the civilized world. Now, the proper way to investigate their truth or falsehood is to apply the doctrine of chances to each case separately, and then to the whole phenomena collectively, and to inquire which of these two things is most probable:—first, that individuals and even whole societies of men all over Europe should, by way of wagery or love of the marvellous, deceive others by secretly giving an impulse to the hats and tables; or, secondly, whether it be not more probable that a hidden power should have so long existed without being discovered

before—a power, too, which, in all its ramifications, seems to involve the most important consequences to society; for I consider the attempted explanation, by admitting an unconscious muscular impulsion imparted to the fingers, to be altogether untenable.

In pursuing the inquiry, the next consideration is this:—all the popular superstitions have some foundation in nature, and are often the preceding shadows of some great discovery. The imperfect nature of the human mind is the cause of this. We cannot at once arrive at a correct knowledge of obscure phenomena; and though we cannot avoid perceiving how easily men deceive both themselves and others in the pursuit of knowledge, we must also admit that the antiquity and extent of any prevailing opinion is a strong argument for its having some valid foundation. This argument is strengthened when we find that the ancient sages have often made corresponding assertions. Now, the fact of circular motion being communicated by pressure to objects at liberty to move was known to the ancients, and is specifically alluded to by Lord Bacon, our English philosopher, in his 'Sylva Sylvarum,' I believe in the very first book; the passage is highly worthy of the consideration of the table-turner.

Again, we must recollect how little we really know of the origin of any phenomenon whatever: we only know certain effects through the medium of imperfect senses, but the causes lie deep, and are hidden among the arcana of existence itself. An appearance is true when it responds to its indications, and false when it disappoints us. The existence of an electric fluid is verified, because, in its practical applications, it has proved that its results have responded to its promises, and crowned with success the philosopher who trusted to its predictions. When Franklin first conducted the matter of lightning from the clouds, the discovery promised greater results, which the electric telegraph has verified. Electricity, therefore, is a real, and not an imaginary power. Mesmerism and table-turning can only be tested in the same manner. Let the pretended clairvoyant establish a regular communication between the closed cabinets of Europe and the conclaves of Rome. Let him, by the voice of the sleeping prophetess, open the closed communications of the diplomatist to the wide world, defeat the intrigues of the politician, or establish a mesmeric post, where, for one shilling, an anxious lover may learn what a suspected sweetheart may be doing in China or New Holland, and I will at once admit the truth of the new science. Let him only illustrate, by any one great public and practical result, that there is a power, inherent in mesmeric sleep, capable of affording a medium of useful knowledge, and the proof sought for will be achieved; but while the experiments are only of a hole-and-corner character,—while the clairvoyants are frequently ignorant fish-fags, or persons hired for the purpose, and living in obscurity,—while tables are turned to amuse *soirées* of ladies, instead of revolving in academies under the fingers of philosophers,—while, in short, there remains, according to the doctrine of Hume, a greater probability that thousands of individuals should deceive both themselves and others, than that nature should have ever departed from her course, or that her Author should have conferred powers on his creatures capable of upsetting all the forms and present conditions of society, by opening secret sluices of information against which no closed cabinet would be proof, and which would destroy all the privacy of domestic life;—while, I say, these are the characteristics and pretensions of mesmerism and its cognate powers, I feel obliged to suspend my judgment at least, and, until further proofs be afforded, and a more rational colouring given to the new science, to regard it as one among the popular delusions of the age we live in, of which human history has, alas! afforded too many parallel examples. At the same time, I advise the inquirer not to be led away too far from the truth by general arguments *a priori*, which are often delusive. Time and practical application alone can decide the question. Its mysterious character has nothing to do with its

possible truth; everything is mysterious in its origin, and the philosophers of the eighteenth century, who thought they had explained everything by the law of physics, would now find and acknowledge, in metaphysics, that they know nothing. The belief in one general agent pervading the universe, and producing all its ever varying phenomena, is quite as much in consonance with the discoveries of Mesmer as with those of Newton. —The poet truly says,—

“Principio culum ac terras camposque liquentes  
Locentique globum luna Titaniisque astra”  
“Spiritus intus alti, totamque infusa per artus  
Mens agitat molem ac magno se corpore miscit.”

With the why and the wherefore of things we have nothing to do, as true philosophers. These have been answered by Simonides:—

“Ω παι τελος μεν Ζευς εκει βαρύπτων πάντων οσ’ δέντων.

We should therefore confine ourselves to facts alone; and the reason why the explanation of Dr. Faraday and of M. Arago is so unsatisfactory to me is this—that it seeks to explain, by a sort of illusion of the touch only applicable to one single phenomenon, a fact, which is, in reality, closely connected with a category of others which admit of no such application. I do not mean by these explanations to discourage inquiry. On the contrary, let investigation accompany suspended judgment under the motto *Purge ut proficias.* T. F.

#### TOPICS OF THE WEEK.

The Archaeological Institute of Great Britain and Ireland commenced their annual meeting for this year at Chichester on Tuesday last, under the patronage of the Duke of Norfolk and Richmond, the Bishop and Earl of Chichester, and the Hon. Robert Curzon, Jun. Lord Talbot de Malahide, as President of the Institute, was received at the railway station in Chichester by the Mayor and Corporation of that city on Tuesday morning, and the introductory meeting took place at two o'clock on that day. The day was occupied by visits to the Cathedral, the local Museum, which is an excellent work as regards the mineralogy and geology of Sussex, many of the best specimens having been procured by or through the assistance of the late Dr. Mantell, and in the examination of the Museum of the Institute, which, by the kind permission of the authorities, is placed under the same roof. The museum contains many curious and beautiful objects, and is fully equal to those which have been exhibited at the previous sessions of the Institute at Salisbury, Newcastle, &c. Among them are some fine specimens of oriental work, placed there by the Hon. Robert Curzon, some curious relics of local antiquities by Sir Clarke Jervoise, Bart., and a very remarkable and authentic document, containing ‘Plenary indulgence and remission of sins’ for ‘Joannes Catchus—eques Tiburnensis’ (Jack Ketch), granted by Pope Benedict XIV. some time subsequent to 1740. This extraordinary document belongs to the Duke of Richmond. It is formally drawn out on vellum, and contains the usual seal and signatures. On Wednesday the meetings of the sections of history and antiquities met in the Council, and the Hon. Robert Curzon delivered a short address as the President of the latter section. At twelve Professor Willis gave a most interesting account of the history of the Cathedral. Often as we have had the pleasure of listening to the learned Professor in previous years, we have seldom heard the changes and alterations of a curious and ancient structure so ably investigated. Subsequently, at two, the Professor went round the cathedral itself, and pointed out to a numerous assemblage, on the spot, many particulars in the structure which he had dwelt upon more fully in the morning. At six the anniversary dinner took place, Lord Talbot in the chair, supported by the Bishops of Chichester and Oxford, Earl of Chichester, H. Fox Strangways, Hon. Robert Curzon, the Dean of Winchester, &c. About 200 ladies and gentlemen were present at the dinner. The Bishop of Oxford returned thanks for the health of the local Antiquarian Society with that felicity of diction for which he is distinguished. The entertainments of the evening closed by a con-

versazione at the Bishop of Chichester's, who liberally threw open his house to about 250 visitors. The choir of the Cathedral were present, and sang several glees and other old English music with much skill. Yesterday was fixed for an expedition to Boxgrove Priory and Goodwood, but the incessant down-pour of very heavy rain threw a damp on the earlier part of the day.

The following is the programme of the Tenth Annual Meeting of the British Archaeological Association, announced to take place at Rochester, under the presidency of Mr. Ralph Bernal, in the week after next:—*Monday, July 25.*—Meeting at the Committee Room at the Guildhall, at one o'clock, P.M., where the Members and Visitors are requested to subscribe their Names and Addresses. —Meeting of the Officers, Local and General Committees.—Public Meeting and Reception at the Guildhall, two o'clock.—The President's Address.—Paper on the History of Rochester Castle, by Dr. William Beattie.—Visit to inspect the Castle, under the guidance of Messrs. Ashpitel, Baily, Duesbury, Godwin, and Whichcord.—Dinner at Ordinary, six o'clock.—Evening Meeting at the Guildhall for the reading and discussion of Papers. *Tuesday, July 26.*—Service at the Cathedral at ten o'clock.—Inspection of the Cathedral, Chapter House, and Records.—Mr. Ashpitel's Paper on the Cathedral.—Visit to the Ancient Houses in Rochester.—St. Catharine's and St. Bartholomew's Hospitals.—To Temple Farm.—Ordinary at six o'clock.—Evening meeting at eight o'clock.—Reading and discussion of Papers. *Wednesday, July 27.*—Visit to Cobham Hall.—Cobham Church and College.—Visits to Cliff Cowling Castle and Shorn.—Ordinary at six.—Evening Meeting at eight o'clock.—Reading and discussion of Papers. *Thursday, July 28.*—Excursion to Kit's Coty House and Cromlechs on Blue Bell Hill.—Aylesford Church.—The Friars.—Old Barn in Preston Hall Park.—Allington Castle.—Malling Abbey.—Ightham.—Mote House.—Ordinary at six.—Evening Meeting at eight o'clock, for reading Papers, and discussion.—*Friday, July 29.*—Excursion to Maidstone.—Visit to Boxley Abbey and Church.—Reception at the Town-hall of Maidstone.—Inspection of Church and College.—Museum of Antiquities belonging to Thomas Charles, Esq.—Visit to Leeds Castle.—Hollingbourne.—Saxon Fortifications, &c.—Public Dinner at half-past six o'clock. *Saturday, July 30.*—Public Breakfast, and Closing Meeting.

The Lord Mayor's second conversazione at the Mansion House, on Thursday, was very fully attended by men eminent in literature, science, and the arts. Some fine works of Baily, Roberts, Cooper, and others, were exhibited, and the model-rooms were full of ingenious educational contrivances. The scene was one of high interest, and an animated promenade was kept up until past midnight. This new feature of civic hospitality is very much to be commended. The practical and the inventive mind are here brought together with an amount of promise never before so largely excited, and much good will, in the order of time, result from it.

The national veneration for Shakespeare does not often form itself into shapes of more practical usefulness than one which is announced this week in the Oxford University intelligence. Dr. Macbride, Principal of Magdalene Hall, has offered an exhibition of 20/- per annum, for three years' residence, to any boy educated at the Stratford-on-Avon Grammar School, whom the master may select as fittest for the University. Lord Delawarr and Mr. J. R. West have each given 100/- towards the fund, and other sums have been subscribed to the amount of 425/. The fund is to be called the Delawarr Exhibition.

The Jubilee of the Sunday School Union has been this week held throughout the country, and large subscriptions have been made for erecting a central institution in London for the meetings and business of the Society, and as a depository for its publications. The Sunday School Union has rendered most important services to the cause of national education, the more gratifying when it is

remembered that all the labours of the teachers are gratuitous. In many instances much useful secular as well as religious instruction is afforded. The schools in connexion with the Union are aided by grants of books, writing materials, and other implements of education, at reduced rates, and the system of loan libraries has also been largely introduced.

It will be seen by our columns to-day that considerable doubt attaches to the Velasquez story of the so-called Aztec children. They are, however, very remarkable specimens of humanity, and, as such, are well worth seeing. We do not quite like the ‘Learned Pig’ style in which they are exhibited, and we think the grand illustrated placard which appears in the streets is in bad taste. Any one would imagine, from the views of terrific combats, &c., here represented, that there is some dramatic entertainment in store for them. Instead of which there is, very properly, nothing of the sort, and the coloured tableaux are a mere catchpenny. This should be withdrawn, and the exhibition better arranged.

A sale of autograph letters commenced yesterday at Messrs. Puttick and Simpson's rooms, and is continued this day. The collection is of a most miscellaneous kind, including kings and regicides, judges and criminals, statesmen and actresses, generals and poets. Among the rarer specimens in yesterday's sale were Captain Vancouver, Francis I., with countersign of Bayard, Cardinal Barberini, James Boswell, Richard Cromwell, Don Antonio d'Ulloa, Prince Rupert. The original act of the Hungarian national insurrection under Prince Racozy at the commencement of the eighteenth century, with about two hundred signatures of senators and nobles, with their seals, an interesting historical document, was bought in for 90/. A letter of Richard Cromwell sold for 57. 12s. 6d. A number of Oliver the Protector's sold for about 11. each. In the list of to-day's sale we notice one lot marked ‘Noblemen and others, on literary matters,’ addressed to the Editor of the ‘Literary Gazette.’ It would have been as well to have inserted the date of the letters.

The prospectus has been issued of a periodical of a novel character, ‘The Autograph Miscellany,’ being a collection of autograph letters, and other interesting documents, to be executed in perfect fac-simile by Mr. Frederick Netherclift, Lithographic Artist. Along with the fac-similes will be given explanatory notes and illustrations, with occasional transcripts of passages in letter-press. The materials for the work are to be taken from the manuscripts of the British Museum, by the permission of the Trustees.

The Rev. Alexander Dyce, of whose temperate tone of argument and fine critical powers we spoke with just eulogium a few weeks since, is about to revise the text of Shakespeare for a new edition. As we have especial faith in his discrimination and judgment, we look forward to the work with much interest. The first volume is to appear in October.

The Scottish University Tests Bill has at length, after several defeats in former parliaments, passed the second reading by the large majority of 106 to 17. The Government measure was supported by members of all parties in the house, the only opposition being on the part of Sir Robert Inglis, and a small group of the *landatores temporis acti.*

The Swedish Government is adopting means for causing a measurement of the meridian to be taken in Lapland. Russian, Prussian, and Norwegian astronomers have already arrived in Stockholm, to confer with the authorities of the Observatory and of the Academy of Sciences on the subject.

We have heard very little lately of our phonetic friends. The office of the ‘Fonetik Nuž,’ which caused so much merriment to our true Anglo-Saxon contemporary ‘Punch,’ has long ago disappeared from the Strand. The conductors seem (literally) to have ‘gone to Bath,’ for we occasionally receive from that enlightened city of the west ‘The Phonetic Journal,’ the last number of which, for July 9, contains, among its other contents, a tale

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of which we give the title—"Let Everi Man Meind his on Bizes, bei Ms Haret Biger Sto." All other objections waived, it is enough for our disapproval of the system that it renders useless the knowledge of the derivation of words, and thus destroys one of the main purposes and chief enjoyments of a liberal education.

Some interesting pictures were sold on Thursday at Bedford Lodge, Campden Hill, Kensington, collected by the late Dowager Duchess of Bedford. *View of Glen Fishe*, by Lee, with figures introduced by Sir Edwin Landseer, 110*l.* 5*s.*, bought by H. Vaughan, Esq. *Coast Scenery with Shipping*, by Bonnington, bought of the painter by the late Duke of Bedford, and engraved by G. D. Harding, in his "Works by Bonnington," 23*l.* A *Land-scape*, by P. Nasmyth, one of his finest works, 44*l.*, bought by Messrs. Graves. A small *River View in Scotland*, by Sir E. Landseer, a sweet sketch, 20*l.*, bought by Mr. Agnew of Manchester. *The Highland Cabin*, by Sir E. Landseer, the old woman introduced being the same as in the painter's celebrated "Whisky Still," 80*l.*, bought by Mr. Eaton. *Dead Game*, by Sir E. Landseer, a small but exquisitely finished picture, 1260*l.*, bought by Messrs. Graves. *The Highland Toilet*, by Sir David Wilkie, one of that artist's most charming productions, well known from the engraving by Stewart, 52*l.*, bought by Mr. Morson. *Tower of the Cathedral of St. Romuald, Mechlin*, by David Roberts, 115*l.* *The Three Dogs*, by Sir E. Landseer, in illustration of a poem by T. Bridgman, an early work of the painter, engraved by Beckwith, 23*l.*, bought by Mr. Graves. *Roman Scene with Peasants*, by Williams, 114*l.* *A Fruit Piece*, by Lance, 105*l.*, &c.

On Wednesday a meeting was held for the distribution of the prizes of the "Art Union of Glasgow," which has much increased in patronage and usefulness. During the past year the subscriptions amounted to 6000*l.*, and prizes for the purchase of seventy-three paintings have been issued, besides a large number of etchings by Scott, and of various bronzes and statuettes, the whole to be ready for delivery to the members within fourteen days.

An Exhibition of the Fine Arts has just been opened at Drontheim, in Norway. It is the first which has ever been held in such a northern latitude as 63°. It consists of 216 paintings, 8 pieces of sculpture, and a number of engravings and lithographs. The exhibitors are of course chiefly Norwegian, but there are more foreigners than might have been expected, and amongst them is M. Gudin, the well-known marine painter of France.

Mr. T. H. Maguire, whose lithographed portraits of eminent naturalists and surgeons, from the life, and of various members of the Royal Family, are well known for their characteristic likenesses, has received the appointment of Lithographic Artist to the Queen.

The second season of the New Philharmonic Society closed last Friday with a successful and brilliant concert. The programme contained an unusual variety of pieces, among which the most remarkable were Dr. Spohr's symphony for two orchestras, "Irisches und Gottliches im menschen leben," a musical poem on the human passions, good and evil, which was performed many years ago at the Philharmonic, but not with the effect now produced under the composer's direction. The subject is ambitious, and if not throughout successful, it may be said *magnis tamen exedit ausis*. Some of the passages are very pleasing and expressive. A quartett and accompaniment by Dr. Spohr was ably executed by Messrs. Cooper, Hennen, Goffrie, and Piatto. A duet for two pianofortes, with accompaniments, the work of Mendelssohn and Moscheles, was performed by Mdlle. Clauss and Miss Arabella Goddard, and afforded opportunity for marking the skill of these accomplished players. Mr. C. Horley's overture in F minor, "Genoveva," Beethoven's symphony in D, No. 2, the overture to *Fidelio*, and

Dr. Spohr's overture to *Der Berggeist*, were the other principal pieces. The applause with which Dr. Spohr was greeted testified to the ability and tact with which he has filled his post as conductor, as Herr Lindpaintner had in the earlier part of the season.

At the eighth and last matinée of the Musical Union, Dr. Spohr's Sestet in C, Op. 140, Beethoven's Sonata in B, Op. 10, for pianoforte, and Quartet in B flat, No. 6, were the chief pieces. Mr. Charles Halle was the pianist. Madame de Lozano's concert at Willis's Rooms on the 11th, Mr. Brindley Richards's concert at the Hanover Rooms, the rehearsal of Handel's *Soul* at Exeter Hall by the London Sacred Harmonic Society, and Miss Rainforth's Scottish entertainment, have been among the musical events of the week. Of concerts we may also notice one of great interest given on Saturday by Signor Muratori, at Ashburnham House, the residence of the Earl and Countess of Harrington; and another on Thursday, at Willis's Rooms, by Mdlle. Clauss. Some compositions by Bach, Mendelssohn, and Beethoven, were performed by the pianist on this occasion with great skill and feeling.

M. Jullien's long promised testimonial concert came off with much *éclat* at Drury Lane on Monday evening. The crowded house, and the voluntary services of many eminent artists, formed a just and appropriate recognition of M. Jullien's musical merit and services. Madame Doria, Madame Castellau, Miss Dolby, Tamberlik, Sims Reeves, Formes, Kenig, Reichart, Bottesini, and other vocalists and instrumentalists of note, were heard in favourite pieces. Herr Reichart's flute and M. Prudent's pianoforte performances were unusually good. The chief novelty of the evening was the performance, for the first time in England, of Meyerbeer's music from *Struensee*. Part of Beethoven's pastoral symphony was finely given, and of M. Jullien's own compositions, "The March of all Nations" and "The British Army Quadrille" were heard with the demonstrations of popular feeling which his energetic music always calls forth. With the Americans M. Jullien is sure to be a high favourite, but his return will be welcome, as no one can occupy so well the peculiar place he has taken as a provider of popular musical entertainment.

A musical inauguration festival was held on Friday last, in the Panopticon building, Leicester Square, when its acoustic capabilities and fine appearance were displayed to high advantage. Rossini's grand chorus, "Mose in Egito," Haydn's "With verdure clad," by Mt. Burrowes, a fugue, by Herr Fischer, and other pieces, were given with good effect on the organ. Herr Kenig gave a solo on the cornet-à-piston, and Herr Distin on the Sax-tuba, and a variety of other instrumental and vocal music composed the programme, including pianoforte fantasias by Master Arthur Napoleon, whose correctness and rapidity of touch are wonderful in so youthful a performer. The concert fittingly closed with the national anthem on the organ. The interior arrangements of the building are rapidly approaching to completion, and the *coup d'œil* was striking on this occasion, when the central area and the galleries were crowded with visitors.

Mr. Buckstone last night closed his first season of theatrical management at the Haymarket, and opens his theatre in September with an entire renovation of the interior. But it will not be enough to renovate the stage, or re-arrange the boxes. His company must be re-moulded, some lopped off from it, some added. It is at present weak, and so ill-balanced, that not a play of any importance has been, as a whole, adequately presented. Much was to be excused in the outset of Mr. Buckstone's enterprise, but the public will not put up with mediocrity and coarseness where intelligence and refinement are wanted. A supervision is, moreover, needed, that tolerates neither carelessness nor conceit, but resolutely makes the utmost of the capabilities of the establishment, limited as, from the present state of theatrical resources, they must be. It is only by securing good and sensible actors,

and making them do their best, that Mr. Buckstone can restore the *prestige* of this pleasant theatre. Of his skill and zeal in the scenic arrangements he has already given sufficient proofs; but as we believe the lessee looks for success to something higher than upholstery and tableaux, so we hope he will deal trenchantly with the pruning-knife among his present company, and cater zealously for whatever available talent may be open to engagement.

#### PROCEEDINGS OF SOCIETIES.

ROYAL INSTITUTION.—April 29th.—Sir Charles Fellows, Vice-President, in the chair. W. Broke-don, Esq., F.R.S., "On the Treatment of Foreign Wines, and the Extensive Injuries recently caused by a Fungus on the Grape." Mr. Brockdon stated that his original intention had been to mention only such facts as had formerly come under his observation in certain wine districts in France, as to the treatment of wines, more especially those of Champagne, but that the fatal malady which was now desolating the vineyards of France, and which had last year been observed by him, would form a painful part of his communication. In the year 1842, he had been induced to visit Champagne and Bordeaux, and again in 1843 the former district, to recommend to the wine-merchants a trial of his patented mode of securing wine in bottles by means not liable to injury by insects or climate. A stay of some weeks, at different seasons, in his visit to Champagne, enabled him to observe the treatment of the valuable product of the district, and to visit the principal vineyards and establishments at Epernay, Rheims, and Chalons-sur-Marne, during the vintage and the spring following. Mr. Broke-don exposed the common error that the wine of Champagne was made of unripe fruit; an idea which must have been suggested by our miserable attempt to imitate it with green gooseberries. The fact is, that a more delicious fruit than the Champagne grape can scarcely be found, or more highly saccharine. The finest wines are made by the most skilful merchants, who combine the growth of vineyards which differ in aspect, soil, and variety of the vines. The most famous of the vineyards, those of Ay, would yield, for such mixture, one of the most valuable sorts to give quality to wine, but which alone would be far inferior to that which can be obtained by a judicious use of it in combination, by which flavour and strength are obtained, suited to the different markets; strong and full flavoured for England, sweet and highly effervescent for Russia, &c. Wine is impure when it is coloured, drugged, and flavoured artificially: admixtures of gooseberry and rhubarb juices are unknown in Champagne. The wine when pressed is not vatted in large quantities, but placed in casks which have been sulphured, to check fermentation and preserve its sweetness as far as possible. During the winter following the vintage, it is racked two or three times, and in the following spring, about March, the bottling commences. In order to obtain the wine with perfect brightness, into each bottle is put a wine-glass full of *liqueur*, which is prepared by dissolving fine candied sugar in wine till it becomes a rich syrup. If the wine is to be made pink, a red wine is used; if pale, white wine. This liquor produces a fresh fermentation in the bottle, by converting the sugar into alcohol and carbonic acid gas. Every bottle, on being filled and corked, is laid on its side on a frame having holes made through it, into which the neck of the bottle is inserted. As the fermentation advances, every bottle in succession is dexterously shaken gently on its axis every day, to prevent any adhesive deposit on the side of the bottle; and each day it is lifted more and more upright in the frame until the foul portion rests only in the downward neck of the bottle. It is then ready for *dégorgement*, a process by which the foul deposit is removed. The bottle is carefully held in such a position, that when the string which holds the cork is cut, the deposit is blown out by the force of the gas within. The foul matter only is allowed to escape by the skilful use

[July 16]

The forefinger of the operator, which stops the flow until the effervescence subsides under its pressure. He then quickly and dexterously fills up the bottle from the contents of another already purified. It is then passed with great rapidity under a machine, by which a large cork is forced into the bottle, and is then rapidly tied. It is afterwards wired and stacked away in vast and cool caves, some of which, thousands of yards in extent, have been excavated in the solid chalk of the hill side. These stacks of bottled champagne are so ingeniously made, that though they may each contain from 1000 to 10,000 bottles, any one of them can be withdrawn for examination. In a warm spring, the extent of bursting in these bottles is a cause of great loss. In April, 1843, Madame Cliquot, of Rheims, lost 400,000 out of her stock for that season of 1,600,000 bottles. Further destruction was checked by obtaining from Paris ten or twelve waggon-loads of ice, which, strewed in the caves, lowered their temperature. When the wine is thus stacked, the merchants visit the caves to buy, and it is scarcely recommended to their notice, unless the breakage can be shown to be not less than ten per cent. It is this loss, and the cost of labour in preparing, that enhances so much the value of the wine of Champagne. The condition of the wine in the bottle can be easily ascertained by a simple means. A fine hollow needle may be thrust through the cork; and a taste obtained from the pressure within, through the tube. On withdrawing the circular needle, the elasticity of the cork closes the puncture. Of the quantity of champagne made it is difficult to obtain accurate information; 50,000,000 bottles would be a low estimate for the genuine product of Champagne: but the demand for wines that effervesce is so great, that it is now supplied from the vineyards of St. Peray, Hermitage, Rhine, Moselle, Burgundy, Bordeaux, in fact, from every wine district in which they choose to make it by sweetening and treating it as in Champagne. But this is not the only mode of making champagne even with genuine French wine. Very large quantities are made in Paris and elsewhere; in that city there are numerous establishments for such manufacture, one house alone sending out 1,000,000 bottles a-year. They sweeten the light common white wines of France, and then impregnate them with carbonic acid gas, by means of a pneumatic apparatus, and bottle them, as in Champagne, while effervescent. Mr. Brockedon gave little information upon the wines of Bordeaux, except to show that the same skill in a judicious combination of the wines of neighbouring growths, gave the greatest celebrity to the most eminent of the wine establishments on the Garonne. In the spring of 1845, a fungus on the grape was first observed in the hothouses of Mr. Slater, of Margate, by his very intelligent and observant gardener, Mr. Edward Tucker, whose name has been given to it by the Rev. M. J. Berkeley, the eminent naturalist, —viz., *Oidium Tuckeri*. It is an egg-shaped fungus, one of an immense family of this class of destroyers, but one not before known or recognised; and though it bears a close resemblance to those which are found upon the potato, peach, chrysanthemum, cucumber, groundsel, &c., yet it is distinguished from all others by a microscopic observer, and has never yet been found upon any other plant, and when found upon the grape has always been destructive. Its first appearance is like a whitish mildew, showing itself principally upon the young grape when about the size of a pea. When the spore of this fungus has settled on the young berry, it enlarges and radiates irregularly in fine filaments, which often cover the whole surface, extending with great rapidity. These fix themselves by imperceptible attachments, which do not appear to penetrate the cuticle; numerous branches from the mycelium are unfruitful; others are jointed and rise vertically like the pile of velvet; the upper joint enlarges, rounds itself into an elliptical form, ripens, separates, and is carried off with the slightest motion of the air, to find another grape upon which it can be developed. Warmth and moisture favour its rapid fructification; a success-

sion of spores rise from the same branch; and often two, three, or four ripen and disperse almost at the same time. Its effect upon the grape is to exhaust the juices of the cuticle, which ceases to expand with the pulp of the fruit; it then bursts, dries up, and is utterly destroyed. This fatal disease has returned with increased virulence in each succeeding year. In 1847, the spores of this *Oidium* reached France, and was found in the forcing-houses of Versailles and other places near Paris; but the disease soon reached the trellised vines, and destroyed the grapes out of doors in the neighbourhood, and continued to extend from place to place; but until 1850 it was chiefly observed in vineyards, which lost from this cause, season after season, the whole of their crops. Unhappily in 1851, it was found to have extended to the south and south-east of France and Italy, and the grapes were so affected that they either decayed, or the wine made from them was detestable. In 1852, the *Oidium Tuckeri* reappeared in France with increased and fatal energy; it crossed the Mediterranean to Algeria, has shown itself in Syria and Asia Minor, attacked the Muscat grapes at Malaga, injured the vines in the Balearic Islands, utterly destroyed the vintage in Madeira, greatly injured it in the Greek Islands, and destroyed the currants in Zante and Cephalonia, rendering them almost unfit for use, and so diminished the supply, that 500 gatherers did the ordinary work of 8000! But it is in France that its frightful ravages are chiefly to be regarded as a national calamity, where the produce of the soil in wine is said to exceed 500 millions of hectolitres; two-fifths of the usual quantity of wine made there has been destroyed, and what has been made is bad. It has not touched with equal severity all the departments. Traces of its influence have been seen in the Loire, Loire-et-Cher, and Maine-et-Loire. The vineyards of the Medoc in 1851 were untouched, and the cultivators laughed at the existence of the *Oidium*; but last year the disease showed itself everywhere in the Gironde, even to the borders of the celebrated Medoc, and between the vineyards of the Medoc and the river at Pauillac and at Macau, with serious injury. In the Lower Pyrenees the wines of Juranon were affected. The Haute Garonne was generally attacked, and at Toulouse one proprietor who usually sent to Paris 10,000 francs' worth of grapes for the table, lost all, or nearly all, by the *Oidium*. The Eastern Pyrenees, l'Aude, l'Hérault, and a great part of Gard, were all deplorably affected, and at Frontignan and Lunel the vineyards were abandoned in despair. Thousands of labourers were thrown out of employ, and the distress was awful. Wine in France is the common drink of the peasant; upon this, his bread, and some legumes, he labours; but the wine, bad as it is, has risen to double, and, in the countries most injured, even treble its ordinary price. In Lower Provence and on the Isère, the vines which escaped in 1851 were seriously injured in 1852. In the Burgundy district, the vines on the Côte d'Or were little affected in the vineyards, but the trellised vines were seriously so. Many works have been published upon this most important subject. All the local papers, as the 'Message du Midi,' teem with letters and reports, and schemes (all failures) to stay the plague. In the 'Atti dell' Accademia Pontificia,' Professor P. Sanguinetti has published an essay, interesting only for the subject, but offering no remedy that has been found of any service to stay the evil. Professor Möhl, in the 'Botanische Zeitung,' has written an able paper, translated by the Rev. Mr. Berkeley, and published in the 'Journal of the Horticultural Society' for April, 1853. He gives a history of the development and diffusion of the disease, and reports to us its extension from France to the whole length of Italy, by the coast of Liguria to Naples, then taking a retrograde course through the Tyrol to Botzen, overrunning Switzerland to Winthertur, and touching certain spots in Baden, and in Württemberg and Hungary. M. Möhl has most carefully examined whether the *Oidium* of the grape lives on other plants besides the vine, but he is decidedly of opinion that it does not. Some persons, as M. Robineau, have supposed that

it was caused by insects, because occasionally they had been found on diseased vines; but the idea is now utterly rejected, for not the slightest appearance of disease precedes the fungus, which creeps over the epidermis, but does not enter its tissues. It envelopes the grape, absorbs the juices of the superficial cells, and stops the growth of the cuticle. The pulp expands within the fruit, bursts longitudinally, its juices are lost, and it dries up. In an early stage of the disease the fungus may be wiped off, and the fruit will come to maturity. The *Oidium* never matures on decayed vegetable substances; it lives and fructifies only on living tissues. The poor peasant of the Bouches du Rhône believes that the cause is bad air; but at Genos, Grenoble, Lyons, Dijon, and Strasburg, the people attribute it to gas-lights! and the vapour of locomotives!! and think that such inventions are infernal; and many works are published with such absurd imputations, and recommending preventives and remedies just as wise. By far the ablest work upon this important subject is by M. Louis Leclerc, who, eminent as a man of science, was chosen by the Minister of the Interior, M. Persigny, to go into the districts affected, and to report upon the facts he could collect. This he has done in an admirable manner, and to his work, a brochure published in Paris, by Hatchette et C<sup>o</sup>., Mr. Brockedon recommended his hearers, as containing all that can yet be said upon the subject. He reports the history of the scourge, exhibits its character, and relates what remedies have been tried, and what found successful. The interest which the subject has excited in England has led to such extensive correspondence in the 'Gardener's Chronicle,' that it contains not less than forty communications, and there are to be found the earliest notices of experiments made with lime-water, tobacco, lye of wood-ashes, &c.; —all these have failed. Mr. Kyle, of Leighton, discovered sulphur to be a sure remedy, and it is the only one yet known; but this, which can be applied in hot and green-houses, cannot be used in large vineyards. House-grown grapes, if sulphur be puffed over the berries and vines, or if it be laid upon the pipes made damp in the hot-houses, will vaporize and destroy the *Oidium*, without injuring the fruit; but the sulphur must not be fired, or it will destroy the vines. By many it is asked,—is the *Oidium* the cause or consequence of the disease of the vine?—The vine, one party says, is over-cultivated and liable to affections which the wild healthy plant resists, and it should be treated as in a state of plethora; tap it, lessen its sap, and it will invigorate so as to resist the poison of the *Oidium*. This has been tried, and failed. If this were the cause it could not have suddenly and widely extended itself. We can only hope that that Power which has created the *Oidium* may withdraw what to us appears to be so fearful a scourge.

*June 10th.*—The Duke of Northumberland, K.G., F.R.S., President, in the chair. Professor Faraday, MM. Boussingault, Frémy, Becquerel, &c., on Oxygen. The object of the speaker was to bring before the members, in the first place, M. Boussingault's endeavours to procure pure oxygen from the atmosphere in large quantities; so that being stored up in gasometers it might afterwards be applied to the many practical and useful purposes which suggest themselves at once, or which may hereafter be developed. The principle of the process is to heat baryta in close vessels, and peroxidize it by the passage of a current of air; and afterwards by the application of the same heat, and a current of steam (with the same vessels), to evolve the extra portion of oxygen, and receive it in finely adjusted gasometers: then the hydrated baryta so produced is dehydrated by a current of air passed over it at a somewhat higher temperature, and finally oxidized to excess by the continuance of the current and a lower temperature;—and thus the process recurs again and again. The causes of failure in the progress of the investigation were described, as detailed by M. Boussingault; the peculiar action of water illustrated; the reason why a mixture of baryta and lime, rather than pure baryta, should be used, was given; and the

various other points in the 'Mémoire' of M. Boussgault noticed in turn. That philosopher now prepares the oxygen for his laboratory use by the catalytic process. The next subject consisted of the recent researches of MM. Frémyn and E. Becquerel, 'On the Influence of the Electric Spark in converting pure dry Oxygen into Ozone.' The electric discharge from different sources produces this effect, but the high intensity spark of the electric machine is that best fitted for the purpose. When the spark contains the same electricity, its effect is proportional to its length; for at two places of discharge in the same circuit, but with intervals of 1 and 2, the effect in producing ozone is as 1 and 2 also. A spark can act by induction; for when it passes on the outside a glass tube containing within dry oxygen, and hermetically sealed, the oxygen is partly converted into ozone. Using tubes of oxygen which either stood over a solution of iodide of potassium, or, being hermetically sealed, contained the metal silver, the oxygen converted into ozone was absorbed; and the conversion of the whole of a given quantity of oxygen into ozone could be thus established. The effect for each spark is but small; 500,000 discharges were required to convert the oxygen in a tube about 7 inches long and 0.2 in diameter into ozone. For the details of this research, see the 'Annales de Chimie,' 1852, xxxv. 62. Mr. Faraday then referred briefly to the recent views of Schönbein respecting the probable existence of part of the oxygen in oxy-compounds in the ozone state. Thus of the peroxide of iron, the third oxygen is considered by him as existing in the state of ozone; and of the oxygen in pernitrous acid, half, or the two latter proportions added when the red gas, if formed from oxygen and nitrous gas, are supposed to be in the same state. Hence the peculiar chemical action of these bodies; which seems not to be accounted for by the idea of a bare adhesion of the last oxygen, inasmuch as a red heat cannot separate the third oxygen from the peroxide of iron; and hence also, according to M. Schönbein, certain effects of change of colour by heat, and certain other actions connected with magnetism, &c. Mr. Faraday announced the meeting as the last of the Friday evenings of the present season.

SUSPENSION  
BY THE  
ROYAL  
SOCIETY

LINNEAN.—June 21st.—Professor T. Bell, president, in the chair. J. S. Gaskoin, Esq., the Rev. F. T. MacDougall, M.A., and S. J. A. Salter, Esq., M.B., were elected Fellows. Daniel Hanbury, jun., Esq., presented specimens of the fruit of a fine cardamom, believed to be undescribed, from the west coast of Africa. Samuel Stevens, Esq., F.L.S., exhibited specimens of a beautiful butterfly, (*Catitha sappho*, ♂ and ♀, bred from caterpillars, by Mr. Bates, at Santarem, on the river Amazon; also *Ornithoptera Richmondi*, ♂ and ♀, and two gigantic beetles from Columbia, *Dynastes Nepturus*, and a species of *Prionus*. Mr. A. R. Wallace exhibited drawings of *Leopoldinia pulchra*, *Raphia tundigera*, *Bactris* sp. &c., as specimens of a work upon the palm-trees of the Amazon, on which he is now engaged. Berthold Seemann, Esq., F.L.S., in the name of the Leopoldino-Caroline Academy of Naturalists at Breslau, congratulated the Society on the choice of Professor Bell as its president, and announced that the Academy had recently elected Mr. Bell as one of its members. The secretary then read the following extract from a letter addressed by Mr. T. S. Ralph, A.L.S., to Mr. Kippist, Lib. L.S., and dated "Brig. Marmion, on her passage (from Wellington, New Zealand) to Port Phillip, Jan. 4th, 1853." "On the evening of Saturday last (1st of January, 1853,) while off, some fifty miles west, of Cape Egmont, half-past eight P.M., we on board the brig experienced a horrible shock of an earthquake, which caused the vessel to shudder and shake just as if she had grounded on a shingle spit; and, indeed, so loud was the sound under us, and so great the agitation, that I took it at the time to be a case of wreck with us; and knowing the sea was running rather high, hardly expected to reach the deck before she

might begin to break. The shock lasted about twenty seconds, during which I had only time to secure my watch and compass and seek the deck, when the whole was explained, and I had the satisfaction of experiencing some eight others of diminished energy, during the succeeding forty minutes, the last of which I measured, and found it did not exceed seventeen seconds, and was about equal in duration to the first, of course I could not ascertain very accurately, but by reference to the time occupied by succeeding ones." In the subsequent part of the same letter Mr. Ralph gives some account of his labours in different branches of natural history during the period of his stay in New Zealand, where he appears to have made considerable collections, chiefly botanical, part of which are now on their way to England, consigned to the care of his agent, Mr. Pamplin. The secretary afterwards read a paper by Mr. Ralph, entitled 'Sketch of the Vegetation around Wellington, New Zealand.' The paper, which was accompanied by a lithographic view of Wellington, commences with a short description of the physical character of its environs. The town is situated at the southern extremity of a large port, about nine miles long by four to six broad. This large bay is surrounded on all sides by hills, which are covered to their summits with trees and shrubs: these hills are principally composed of a clay-stone rock, and present a marked feature of roundness and abruptness without sharpness; and precipitous declivities, full of channels and gullies from top to bottom. Wellington itself is placed on two flats, connected by an intervening beach-line of houses; and at its rear rise abruptly some of the above-mentioned hills, the town possessing but small space of level land, which, about ten years ago, was covered with dense bush. But the timber has now been felled on all the hills in the immediate neighbourhood of the shore, and the unoccupied portions have since become clothed with an undergrowth of *Leptospermum scoparium*, *L. ericoides*, *Friesia racemosa*, *Myoporum laetum*, &c. A few of the deep gullies, situated at the back of the first ridge of hills, are uncleared, and contain besides some arborescent ferns. But the hills in the rear of the town retain, especially towards the top, their older clothing of bush, which consists of some trees, *Fuchsia excorticata*, *Knightia excelsa*, *Eleocarpus Hinai*, two or three species of *Coprosma*, *Drimys axillaris*, *Brachyglottis repanda*, &c. &c. These are in the denser parts of the bush accompanied by the *Piper excelsum*, *Ripogonum parviflorum*, climbing *Metrosideros*, and tree-ferns. With these occur numerous herbaceous ferns, principally species of *Hymenophyllum* and *Trichomanes*. During the winter season (i.e. from about May to September), the gullies situated on the further side of these back hills afford abundance of cryptogamic plants, to which Mr. Ralph appears to have devoted much attention. Of the fungi he states that he has collected about thirty species, while Raoul's includes only eleven or twelve. The microscopic kinds are described as tolerably numerous in the neighbourhood of Wellington. Of introduced plants, Mr. Ralph mentions the common watercress as growing by cart-loads in and about the streams, for some miles around Wellington; and *Minimus luteus* is said to be also spreading itself along the streams, and over the swampy places behind the town. The Secretary afterwards read "Notes on the Development of the Ovulum in *Cucurbitaceæ*, &c.", by the late William Griffith, Esq., F.L.S., communicated by John McClelland, Esq., F.L.S. They relate almost wholly to points of minute anatomical detail, requiring the aid of a powerful microscope, and scarcely admit of being rendered intelligible by an abstract, in the absence of the drawings by which they were accompanied.

GEOLOGICAL.—June 15th.—Professor E. Forbes, President, in the chair. The following abstract was omitted from our last report:—1. 'On some Sections through the Oolite District of Lincolnshire,' &c., by J. Morris, F.G.S.—The object

of this communication was to describe a series of sections exposed during the progress of the works of the Great Northern Railway between Peterborough and Grantham. These show some interesting phenomena connected with the boulder clay, and more especially some peculiar facts belonging to the relations and character of the lower beds of the oolite series in that district. As related to the phenomena of the drift, the author alluded to the general disturbances which have affected the district, and the changes it has undergone viz., the origin of the great transverse valleys, as those of the Nene, Welland, Witham, and Ouse,—the scooping out of the channels and valleys before and after the northern drift period,—the overspread of the drift itself,—the dislocation and undermining of the oolite rocks, and their subsequent depression into the adjacent valleys, the re-elevation of the land, the accumulation of freshwater strata, the subsequent covering of the valleys and low grounds by thick gravel deposits, their partial elevation and denudation, and the final formation of the present valleys; these phenomena are intimately connected with each other, and have combined to produce the contour and physical characters of the present surface. The author pointed out that the boulder clay or northern drift covers a considerable area in this district; it includes large boulders, chiefly of local origin, and derived from the lias and oolite rocks. One enormous mass of oolite rock was especially mentioned as being imbedded in, or, as it were, buoyed up in the boulder clay. The clay, with large blocks somewhat horizontally arranged (as is usual here), lying beneath it. Many blocks present the usual striated surfaces. Freshwater deposits and gravel, posterior to the above-mentioned drift, were also described. The oolite sections presented the lias, inferior oolite, great oolite, certain superincumbent shelly clays, corn-brash, Oxford clay, and Kelloway rocks. Of these more particularly the shelly clays are of interest, as being, from their peculiar physical and paleontological characters, a connecting link between the "upper sandstones" of Yorkshire and the Bradford clay and forest marble of the south-west of England. They appear to represent the similar estuarine deposits of Brora and the Isle of Skye. In these clays have been found remains of large reptiles, and they also contain bands of Oryx (of the species discovered in the Isle of Skye by Professor E. Forbes), intercalated in marine strata, and with these are associated seams of lignite and plant beds, with attached vertical roots passing downwards into the subjacent marine clays. The general observations tended to show that considerable difference of character obtained in the Lincolnshire district as compared with the south-west of England, the true fuller's-earth being absent, and replaced by beds having conditions intermediate to and linked with those long ago described by Professor Philips on the Yorkshire coast. Instead of the two separate oolite deposits, great oolite and inferior oolite (as developed in the Cotswolds), between the corn-brash and the ferruginous rock immediately overlying the upper lias shales, the Lincolnshire oolite consists of one mass only (as in Yorkshire), blending, in its fossil contents, the conditions of the two oolites of the south-west of England.

## VARIETIES.

LIMERICK School of Art.—The first annual distribution of prizes and conversations at the Limerick School of Art took place on Monday, the 4th inst., when an interesting and numerous assemblage of all classes met together. The Lord Bishop of Limerick presided, and in handing each successful candidate his or her premium, added a few judicious words of encouragement, which, to judge by the countenances of the recipients, greatly increased their gratification. The prizes were awarded in somewhat novel manner, adopted by the committee at the suggestion of the head master. A jury of students, male and female, was empanelled to adjudicate upon the merits of the works in competition, and the result has been, we are told, a more general satisfaction as to the justice of the awards.

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than is often the case. The rooms not occupied with the students' works contained a collection of paintings and engravings, liberally contributed by their owners for the occasion, which added greatly to the enjoyment of the evening.—*Builder.*

*The Marquee Museum.*—In reply to a correspondent desirous of knowing something more of the marquee-museum described in our notice last week of a village flower-show, we have ascertained the following general synopsis of its contents:—

"MINERAL KINGDOM":—Specimens of gypsum (compact, fibrous, crystalline), burnt, &c., to illustrate moulding in plaster of Paris, with examples of casts in wax (apples), in sulphur (seals and coins), in plaster (gems, &c.). Specimens of decomposed granite, with illustrations of the manufacture of China clay for the Potteries; specimens of a few striking minerals (rock crystal, &c.); specimens illustrating the formation of coal (naphtha, petroleum, asphalt, amber, jet, &c.); models of large diamonds, &c.

"VEGETABLE KINGDOM":—Bunches of the grasses (20), sedges (15), and rushes (4), of the parish, chiefly collected by the village school children within two or three weeks; specimens of fruits and seeds (peacock, &c.); lace, bark, ivory; palm nut, with articles manufactured, &c.

"ANIMAL KINGDOM":—Teeth of elephant, and sperm-whale; skull of porpoise, &c.; humming birds and nest, eggs of ostrich, &c.; chameleon, horned lizard, alligators' eggs, &c.; jaws of shark and angler; eggs of sharks and rays. Illustrations (by plates and specimens) to connect nautilus, ammonites, belemnites, cuttle-fish, recent and fossil; numerous assortment of land, fresh-water, and marine shells, forming the chief feature of the exhibition, including pearl oyster, British pearl muscle, pinnas with hyssus; illustrations of shell cameo cutting; British crabs, &c.; case of brilliant exotic insects; case of British wasps and bees, with their parasites; ichneumon flies, glow-worms, &c.; silk-worm moth, cocoons, and prepared silk; scorpions, scolopendras, &c.; a few corals and sponges.

"N.B. The grasses in separate bottles, named and ranged, on a raised stand in the centre of the table."

"The objects exhibited on successive occasions should be varied. Thus, the illustrations of the gypsum and plaster of Paris may be replaced by an illustration of carbonate of lime, or of quartz with the manufacture of glass. The chief feature of shells, altered to a chief feature of insects, or of birds, or of their eggs."

Ephemeral museums of this kind might frequently be erected on occasions of field-sports, for general gratification and amusement. A suggestion has reached us that a marquee-museum or two might serve to improve a few idle hours in the Camp at Chobham. Our first impression was that soldiers, bred up in a barrack, and shut out from the refinements of social life, would be incapable of appreciating nature's lessons; but a kindlier spirit reminded us that there are many very intelligent men in the army, and that any effort made in a right direction to occupy their thoughts during the piping times of peace, however it might be laughed at by some, was not unworthy of attention.

*Joseph Ritchie.*—In the quoted extracts contained in your review of Haydon's biography, which appeared in last Saturday's "Gazette," the "long, long ago" friend of myself and family, Joseph Ritchie, is mentioned as on the eve of his departure for Africa, (from which region Charles Lamb privately prophesied he would never return,) constituting one of a gathering of celebrities of which Wordsworth, Lamb, Haydon, and others, were the more prominent members. The resuscitation of the allusion to my friend's fate makes me anxious to pay his memory once again the tribute which is subjoined, and which has not seen the light for many years. I am, sir, &c., J. J.

SONNET TO THE MEMORY OF JOSEPH RITCHIE, ESQ.,  
Young traveller of Afric! on the eve

Of thy far journey, I remember well  
How thy muse tund a sadly sweet "Farewell."  
And droop'd, for grief, old Albion's cliffs to leave,  
Yet, I thought not, when last I wrung thy hand,  
And the dear friends, who, parting, wept the day,  
Came fondly clust'ring round, an anxious band,—  
Youth—beauty—manhood—age with locks of grey;  
I thought not, then, tho' sorrowful the sight,  
Long went to battle with the red Siroc,  
Long, long to strive, yet fall beneath its shock.  
Had such a fear prevld, our hopes to blight,  
We had not let thee go—and thou hadst stay'd:  
I hear thee chide, and say "my rest had been delay'd."

#### TO CORRESPONDENTS.

We have been reminded that the twelve plants discovered by the school girls of H—— as being new in that locality, were not collected by one but by several. The largest number detected by any one girl during the year was four.

*Gerrimus, Munich—received.*

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